

10  
Certayne godly, learned, #  
and comfortable conferen-  
ces betwene the tvyo Reue-  
rende Fathers and holye Martyres of  
Christe, D. Nicolas Ridley late Bys-  
shoppe of London, and M.  
Hugh Latymer, sometime Bi-  
shop of Worchester,  
duryng the tyme  
of their con-  
feren-  
sonmentes.

Psalm. 116.

Myght deare in the syght of the  
Lorde is the death of  
his saintes.

1556.





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20

**Psalm. 116.**

Ryght deare in the syght of the  
Lorde is the death of  
his sainctes.

1556.

To the reader.

**G**RACE AND peace. &c.  
Good Christian Reader, here  
are set forth for thyne instru-  
ction & comfort, certain lerned  
and comfortable conferences, betwene  
the two Reuerend and godly fathers,  
M. Ridley, & M. Latymer, whose bo-  
dies the Romyshe tyranny of late hath  
tormented, and fyre hath consumed,  
whose soules mercy hath embraced,  
& heauen hath receiued, yeldyng thene  
vnto the enemy to deathe, for testimo-  
nie of the truth, commendyng thother  
vnto God, in sure hope of lyfe. And for  
asmuche as these their scrolles & wri-  
tynges were by gods good prouidence  
preserued, and as it were, raked out of  
the ashes of the authoys, containing as  
wel comfortable consolation, for suche  
as are in the schole of the crosse, as also  
good & profitable admonicion, for the  
whiche either of ignoraunce, either of  
infirmite, or by flatteryng of them sel-  
ues with vayne pretences, do yeld vnto  
the wicked world: the reuerence due to  
the reuerende fathers, the zeale towar-  
des the setting forth of the tried truth,  
and

and the ready good wyll to comforte,  
and confirme weke consciences, wold  
not suffer the any longer to want these  
small treatises, and yet no small trea-  
sures. That as in life they profited the  
by teachyng, and in death by example,  
so after death, they may doo the good  
by wytyng. And all be it the matter  
of it selfe is sufficient to commende it  
selfe, yet it can not be, but the worthe-  
nesse of the wyters will increase cre-  
dite, and geue no smalle authoritie to  
the wytinges. **M.** Latymer came ear-  
lier in the morning, and was the more  
ancient workman in the Lordes vine-  
yarde, who also may very well be cal-  
led (as dyuers learned men haue ter-  
med hym) the Apostle of England: as  
one muche more worthy of that name  
(for his true doctrine, for his sharpe  
reprouyng of synne, and superstition)  
then was Augustine byshop of Can-  
terbury, for byngynge in the popes  
monkery and false religion. **M.** Ridley  
came later, about the leuenth howze:  
but no doubt he came, when he was  
effectually called: and from the tyme  
of his callyng, becam a faithfull labo-  
rer, terrible to the enemies for his excel-  
lent learnyng, and therfore a mete mā

to rydde out of the Lordes vineyarde,  
the sophist icall thornes of the wzang-  
lyng aduersaries, which dyd well ap-  
pere in all disputacions and conferen-  
ces, that wer in his tyme: and partely  
bothe appere in these thort treatises fo-  
lowyng. But what shall it nede (in ma-  
ny wordes to praise them, whose lyues  
wer most commedable, whose deathes  
were moſte glorioſous: in office and vo-  
cation bothe lyke, in labour & trauaile  
both faithfull, in learnynge and iudge-  
ment bothe ſounde: in mynd and ma-  
ners bothe milde, but in goddes cauſe  
both ſtroute. For neither thretned deſth,  
neither loue of preſent life, could ſhake  
the foundation of their ſaith, firmly  
grounded vpon the ſure rocke Chriſt.  
They redemed libertie of conſcience,  
with the bondage of the bodye: and to  
ſaue their lyues, they were contente to  
loſe their lyues. This was not the wor-  
ke of the fleſhe, but the operation of  
goddes mighty ſpirite: who hath euer  
from the begynning not only buildd,  
but alſo enlarged his church by the ſuf-  
ferance of his ſainctes, and ſealed his  
doctrine with the bloudde of his mar-  
tyrs: as S. Auguſtine ſpeakynge of the  
perſecutions in the pꝛimate church,  
doeth

Math. 7.

dothe well declare in these wordis :

Ligabantur, includebantur, exdebantur, tor- De ciuitate  
quebantur, vrebantur, & multiplicabantur. Dei lib. 22

That is to saye, The christians were cap. 6.  
bound, wer imprisoned, were beaten,  
were tormented, were bzente : and yet  
were multiplied.

¶ Iustinus Martyr when he was yet A polog. 1  
an heathen Philosopher as he confes-  
seth of hym selfe) was moued to em-  
brace the faith and religion of Christ,  
in beholding the constant patience of  
the martyrs, which suffred for Christe  
in his tyme: how muche more oughte  
the patient suffrynge, and voluntarpe  
deathe of these notable fathers, with  
many other learned godly men, in our  
dayes (whose names are writtten in the  
booke of lyfe) not only moue, but also  
pearce, and perswade all godly hertes,  
constantly to remayn in the truth kno-  
wen: for vndoubtedly the truth of the  
cause they suffred for, is most euidente  
by goddes word, and hath ben so fully  
taught, so clearely sette forth by many  
and sundry writtynges, that it is open  
to the consciences of all the world, eue  
of the very aduersaries theymselues  
that persecute it, greater is their dam- 2. Cor. 4.  
nation, except it be to suche, whom the

god of this worlde, malice, ambition,  
auarice, or ignorance hath blynded.  
Which thing nedeth none other profe  
(especially for the realme of England)  
but onely to call to mynde, what con-  
science and constancy, these pyllers of  
of the churche (that can not erre) haue  
walked in religion these twenty yeres  
by past: howe they (not longe ago) re-  
ceiued and allowed thynges, whiche  
with fyre and sagotte they persecute  
nowe: and shanke frome that then,  
whych nowe they moste earnestely  
mainteyne. And although there appe-  
red in the later days a shadow of stout-  
nesse in a fewe, yet it was in deede no-  
thyng. For it sprang not out of any  
zeale to the cause or clearenesse of con-  
science, but rather out of a lyke subtile  
and sorry presumption, as the Syrians  
ones conceyued, whan they put them-  
selues in the daunger of kyng Achab,  
sayenge: Beholde vve haue herd, that  
the kynges of the house of Israel are  
pitiefull and mercyfull. For out of all  
doubt kyng Henry the eight could as  
easily haue obteyned at Wyncchesters  
handes and others, a conformitie in  
puttyng downe the Masse, and all the  
rest, whasloeuere hath been doome (by  
order)

order) sence, if he had earnestly mynd-  
ded it: as the abolishing of the pope,  
monkery, pylgremages, reliques with  
lyke baggage: all whiche are nowe a-  
gayne, thynges well esteemed, and co-  
uerd (as al the relidon is) with the cloke  
of the Catholike church. But to re-  
tourne to the matter we haue in hand,  
in this lyttell treatise (good Reader)  
thou shalt perceyue an other manner of  
spirite, thou shalt thinke, if thou thy  
selfe be not very dull, that thou heret Act. 4.  
men speake, whiche had learned that  
lesson of the apostles, that is to obeye  
God rather then man, and had not lern-  
ned the Romishe Epicures lesson, to  
apply fayth and religion to the present  
state of policie, to tourne with the ty-  
me, and serue all seasons: men before  
death, deade vnto the worlde, accom-  
panyng with Sainct Paule, al other thin-  
ges to bee damage, losse, and vile, that Phil. 3.  
myght wyne Christe: men zealous  
for the house of God, and the glozy of  
his name, such as hadde all readye  
layde open theyr consciences and in-  
firmities, before the iudgement seate  
of God, and hadde agayne, thorough  
CHRISTE, receyued the effecte of  
faythe and trewe Ryghteconsenelle,

that is peace of conscience, and ioyful-  
nes in the holy ghost, and so had a full  
taste in this mostall bodye, of immor-  
talitie: in misery, of happynes, in earth  
of heauen. O Englande, Englande,  
howe great is thy losse, for the want of  
them: howe horrible is thyne offence,  
for killyng of them: howe greuous wil  
thy plage be when the reuenger of in-  
nocent bloude shall call thee to an ac-  
compt for them, if thou do not repent  
in tyme: God graunt that the admoni-  
tions of these and other godly martirs  
may so warne vs, their doctrine so in-  
structe vs, and theyr example so con-  
firme vs in the true knowlage & feare  
of God, that fleyng and abhorryng y-  
dolatry and superstition, we maye em-  
brace true religion and pietie, forsa-  
kyng the fantasies of men, we may  
humbly obey the wrytten worde  
of God, and ruled therby, di-  
rect all our doynges to the  
glozy of his name, and  
oure owne endelesse  
saluation in Christ  
Jesu. Amen.



In the name of Iesus lette  
euery knee bowe. Philip. 2. \*

**A** Bis hop ought to be vn  
reproueable, as the Stuarde of God. &c. cleauyng fast to the  
true vvorde of doctrine, &c. Tit. 1. N. Ridley,  
Tit. 2.

All worldlye respectes put aparte, of  
shame, death, losse of goodes, & world-  
lye commodities: Let me haue (I pray  
you, youre aduise in these matters fo-  
lowing That youre assente, and con-  
firmaciō in those thinges, whiche you  
iudge that God doth allowe: and your  
bests counsell and aduisement, where  
you thinke otherwysse, and youre rea-  
sons for bothe the same. For the wise  
man saith: One brother which is hel-  
ped of another, is like a well defended  
Citie. Pro. 12.

The causes that moue me to absteine  
from the Masse, be these.

It is done in a straunge tonge,  
whiche þ people dothe not vnderstāde,  
cōtrarie to the doctrine of the Apostle,  
1. Coz. 14. The firste  
cause.  
1. Cor. 14.

Wher is no vnderstanding there is  
neither edyfieng nor conforzte: for be-  
spdes H. Laty.

sydes that they speake in to the ayer,  
the mynde recepueth no profite: They  
are one to another, as aliens, the Pa-  
rishners wyll saye they2 priestes are  
madde: where as all thynges oughte  
to be done so as they maye edifye. Let  
euerye man knowe, that the thynges  
which I write (sayeth S. Paul) are the  
cōmaundementes of the Lorde. Such  
absurdities ar to be eschewed.

2. Cor. 14.

N. Ridley.  
The secōd  
cause.

2, Cor. 11.

Ther is also wantyng the shewyng  
of the Lordes deathe, contrarpe to the  
mynde of the Apostle: As often as ye  
shal eate this breade, and drinke of this  
Cuppe, ye shall shewe th Lordes death  
til he come What shewyng cā be ther,  
where as no man heareth: that is to  
saie, vnderstandeth what is sayde:

No manne (I meane) of the comen  
people, for whose profite the prayer of  
the church ought specially to serue.

H. Laty.  
Luc. xi

Coloss. i.

Woe be vnto you, y take away y keie  
of knowlege. The Papists study by al  
meanes to make y people ignoraunte  
(lest their ignorāt sir Iohns shuld be had  
in less estimatiō, or despised) which is  
cleane cōtrarie to S. Pauls practise,  
who wished that al mē myghte be ful-  
filled with all knowlege, & to bee per-  
fite in Chyist Iesus. &c. The institutiō  
of

of Chyſte, if it wer rehearſed in ſ bul-  
gare tong, ſhould be not only a cōſecra-  
tiō, but alſo a fruteſul preachig, to ſ e-  
dificatiō of ſ hearers, where as in the  
popiſhe Paſſe, it is neither vnderſtan-  
ded, nor hearde, whils ſ cōmen people  
are vtterly ignorant, what their prief-  
tes do, or what they goe about, whe-  
ther they bleſſe, or curſe. The Apoſtles  
vnderſtode Chyſte, whē he celebrazed  
his ſupper. Therfore do theſe papifſtes  
ſwarue frome Chyſte in their Paſſe.

Ther is no Cōmuniō, but it is made  
a priuate Table, & in dede ought to be  
a Cōmuniō. For S. Paule ſaieth. The  
bread which we breake, is ſ partaking  
of ſ bodie of Chyſt. And Chyſt brake  
and diſtributed, & ſaide: Take, & eate.  
&c. But that they make it a priuate ta-  
ble, it is open. For wher they be many  
prieſtes whiche wil cōmunicate, they  
doo it not in one Table, or aulter, but  
euery one of them haue their aulcars,  
maſſes, and tables.

To make that priuate which Chyſt  
made cōmon, & willed to be communi-  
cated, maye ſemie to be the workman-  
ſhip of Antichyſte hym ſelfe. The Ca-  
nonis of thapōſtles do excommunicate  
thē which being pſent at cōmō prayer  
&c. do not alſo receiue ſ holy cōmuniō.

N. Ridley.  
The thirde  
cauſe.

1. Cor. 10.  
Math. 26.

The papi-  
ſtes make  
the lordes  
table, a pri-  
uate table

H L.

Can. x.

De conſ.

De conf.  
dist. 1. ca.  
Epis.

And vnto the same agreeth the decrees  
of Anacletus. When the consecration  
is doone (saith he) let all suche com-  
municate, as intende not to be excom-  
municate.

Tertul. cō.  
Praxeam.

That vwhyche is fyrste is trevve, that  
vwhyche is later, is counterfayted, sayethe  
Tertulliane. But the papistes saye: we  
do it not pziuately, bicause we do it for  
others. But wher haue you your com-  
munion to Masse, and sacrifice for o-  
thers?

N. Ridley.  
The. 14.  
Math. 26.

The Lordes commaundement of  
communicatinge the cuppe vnto the  
laye people is not obserued, according  
vnto the worde of the Lorde, Drinke ye  
all of this,

H. Lary.  
i. Cor. xi.

As often as ye shall eate this breade, and  
drynke of this cuppe, ye shall shewe the lor-  
des death. &c. so that not the partakynge

The lords  
deathe is  
not shew-  
yed, ex-  
cept bothe  
partes of  
the Sacra-  
ment bee  
ministred

of the one onely, but of bothe, is a shew-  
yng of the Lordes death, bycause in  
his deathe the blood was diuided from  
the bodye, it is necessary that the same  
diuision bee represented in the supper,  
otherwise the supper is not a shewyng  
of the Lordes death. &c. Lette a man exa-  
myne hymselfe. &c. But this word Homo  
is of bothe genders, therefore it is as  
well commaunded to the woman to  
drinke

drynke of the cuppe, as the man. &c.

But the kings argument ones against me was this. When ye come together to eate. He saith not, saith he, to drinke. I answered, it was not needfull, saying that a lyttell before he had made mention of bothe, in these wordes: And so lette hym eate of that bread, and drinke of that cuppe, Homo, that is to say as well the woman as the manne. Under the name of breadde, whiche betokeneth all sustinauce of the body, drinke is also vnderstanded in the scriptures. Otherwise they would say, that Christ dyd not drynke after his resurrection with his disciples, excepte Peter had sayde: VVe dyd eate and drynke with hym after he arose from deathe.

The argu-  
ment of K.  
Henry the  
viii.

i. Cor. xi.

Act. x.

They dooe scruply serue the holpe signe (as. S. Augustine speaketh) in steade of the thyng signified, whiles the sacramentall breadde, by a solemne or common errour is adored and worshipped, for the flesh taken of the sonne of God.

N. Ridley.  
Li. 3. de do-  
ctri. christ.  
cap. 9.

If ye denye vnto theim their corporall p[re]sence and transubstantiation, theyr phantasticall adoration wyll be by and by vanysshed awaye. Therefore be stronge in denyng suche a p[re]sence and

H L.

and than ye haue woonne the fiede.  
Furthermoze, in the fyrst supper cele-  
brated of Chyſte hym ſelf, there is no  
mencion made of adozation of the ele-  
mentes, who ſaid Eat ye & Drinke ye,  
not worſhyppye ye. Therfoze agaynſte  
Adozation may be ſpoken that ſayeng  
of Chyſte concernyng vnuozce. Frome  
the begynnyng it was not ſo. But the de-  
uyl ſecretely, and by lyttell and lytle,  
infecteth all Chyſtes ozdinaunces:  
and as for the priuate Paſſe, with all  
the ſinues therof, what maner a thing  
it is, may be eaſily perceaue by the re-  
dye acceptation of the people, whoſe  
hertes are prone to euyl, euen frome  
their youthe.

Math. 19.

Genes 8.

N. Ridley.  
The ſixte  
cauſe.

Hebr. x.

H. Laty.  
Heb. 2.

They plucke away the honour from  
the onely ſacrifice of Chyſte, whiles  
this ſacramentall and Paſſe ſacrifice  
is beleued to be propitiatorie, and ſu-  
che a one, as purgeth the ſoules bothe  
of the quicke and the deade. Contrary  
to that is wrytten to the Hebrzewes:  
VVith one offring hath he made perfect them  
that are ſanctified. And agayne: VVhere  
remiſſion of theſe thynges (that is of ſynnes)  
is, there is no more offryng for ſynne.

By his owne perſone hath he purged  
our ſins. Theſe wordes (by his own perſon  
haue

haue an Emphasis oꝝ dehmen ce, whi-  
 che dꝛyueth away all sacrificing pꝛie-  
 stes, frō such office of sacrificing. seing  
 that whiche he hath not done by himself  
 he hath not left to be perfited by other,  
 so that the purgynge of our sinnes may  
 moze truely be thought past and done,  
 than a thynge to come, & to be done. *¶* I. Ioan. ii.  
 any man sinne &c. He saith not, let him  
 haue a pꝛieste at home to sacrifice foꝝ  
 hym: But vve haue an Aduocate, the  
 vertu of whose one oblation endureth  
 foꝝ euer. *¶* S. Paule saith, They that serue *¶* I. Cor. ix.  
 the altar. &c. euen so the Lord hath ordeined,  
 that they vvhiche preache the gospell, shulde  
 lyue of the gospell. *¶* Why doth he not ra-  
 ther say, they shal sacrifice in the Masse?

Ther be manyfolde abuses and su-  
 perstitiōs, whiche are done in y<sup>e</sup> masse, *¶* N. Ridley.  
 and about the Masse. Salt is coniured, *¶* vii.  
 that it maye be a coniured salte foꝝ the *¶* Cōiuringe  
 saluacion of the beleuers, to be a salua-  
 tion and health bothe of the mynde, & *¶* of vwater,  
 of the body vnto euerlasting lyfe, to al *¶* salte, and  
 them that receyue it. *¶* breade.

Water is coniured, that it maye be  
 made a coniured water, to chafe away  
 all the power of the enemy, to chafe a-  
 way deuils. &c. Bread also hath his se-  
 cōde blessing, that it may be healthe of  
 mynde



mynde and bodye, to all them that receyue it. If we doo thynke, that suche strengthe is to be genen to salt, water, and breade, or if we iudge, that these thynges are able to receiue any suche vertue or efficacie, what leaue we to Christ our saviour? But if we thinke not so, why than doo we praye on this sort? Forasmuche as all prayer ought to be done in faythe.

H. Laty.

A booke agaynst the Masse made by D. Turner.

As touchyng the abuses of the masse I referre you to a lyttell booke, the title wherof is (Mystresse Missa) where she was iustely condemned, and banished vnder pain, of burning. But the deuill hath brought her in agayne, to bringe vs to burninge.

N. Ridley.  
8.

The priest turnethe hym selfe frome the Aultar, and speaketh vnto the people in an vnknown tounge, sayig. Domin<sup>9</sup> vobiscu, Orate pro me fratres & forores. &c. that is, the Lorde be with you: and praye for me brothers and sisters. And turning frome the people he saieth in Latin: Lat vs pray. And, The peace of h<sup>y</sup> Lorde be alwaies wyth you Also the people (or at leasse, he whiche supplieth the place of the peple) is compelled thre times to say Amen, whan he hath heard neuer a woꝛde of that the



the priest hath prayed or spoken, except these few words, Per omnia secula seculorum. Whereas to the answering of Amen, S. Paule willethe the answerer, not only to heare, but also to vnderstande the thynges that were spoken. 1. Cor. 14.

Pea, and Ire Missa est, must be longe H. Lary. to them with a great rolling vp and downe of notes, so bydding them go home fastyng, when he hath eatē and dronken vp all hym selfe alone.

A felowe ones rebuked for goyng away before Masse was ended, answered, that it was not good maner to tarry tyll he were bydden go. After that he was blamed for not takynge holye bread: He answered that he was bid- den go away before.

The priestle when he listeth vp the sacrament, he murmureth to himselfe N Rid. 9. VVoordes these wordes: Hęc quotiescūq; feceritis in out of the Canon of the Masse. mei memoriam facietis. That is, As ofte as ye doo these thynges, ye shall doe it in remembrance of me: He semeth by his wordes to speake vnto the people, but he suffereth not his voyce to be heard of the people.

I can not tell to whom the masse H. L. man speaketh as he is a listyng, seying that neither Christ had hym lyft, nei- ther

Note.

2. Cor. .I.

1. Cor. 2.

N.R.

10.

VVordes  
one of the  
Canon of  
the masse.

ther is the people allowed to do those  
thinges; & as to that soume of woꝝ-  
des, it is of their own framing. But h  
papistes do al thinges wel, be they ne-  
uer so muche deceitful woꝝkers takig  
vpon them the visse & title of h church  
as it were shepes clothing, as though  
they were the ministers of righteous-  
nesse, wher as in dede they are the de-  
uels ministers, whose ende shalbe ac-  
coꝝding to their dedes. They rolle out  
their latin language by heart, but in  
so doing thei make the pooze people of  
Christ altogether ignorant: & so much  
as in them lyeth, they kepe the backe  
from that which S. Paule calleth the  
best knowlage: whiche is, to knowe  
ryghtly the thinges which are geuen  
vnto vs of Christ. But this is the mat-  
ter, so long as the prestes speake La-  
tine, they are thought of the people to  
be meruelous well learmed.

Upo the which vouchsafe to loke w  
thy mercypfull & cheareful countenaunce

What meaneth this prayer for the  
sacrament it selfe, if it be as they saye  
the body of Christ, if it be God & man  
How should the father not looke with  
a cheareful countenaunce vpon his only  
welbeloued sone? Why do not we ra-  
ther

ther praye for our selues, that we (for  
his sake) may be looked vpon of the fa-  
ther, with a chearfull countenaunce:

To this let theym answer, that so  
pray: Except perauenture this prayer  
was vsed long befoze, it was esteemed  
to be the body of Christe, really, and  
corporeally: and then this prayer ma-  
keth well to destroy the popishe opini-  
on, that it is not the opinion of the  
churche, nor so ancient as they vable.  
There be other prayers of the masse,  
which perauenture be of like effect, but  
I haue forgotten al massing maters,  
and the Masse it selfe I utterly detest,  
and abhorre: and so I confessed opely  
befoze our Diotrephes, and other.

H. L.

Gardiner

Comaunde these to be caried by the  
hādes of thy holy Angel vnto thy high  
Altar. &c. If we vnderstand the body  
and blood of Christe, wherfoze do we  
so soone desire the departure of them,  
befoze the receipt of the same: & wher-  
foze brought we them thither by ma-  
kyng of them, to let hym go so soone:

N.R.  
An other  
pece of the  
Canon of  
Masse.

Write agayne I besech you fathers  
and brethren, most dearely beloued in  
christ, spare not my paper: for I loke  
ere it be long, that our comon enemy  
wyl first assaulte me, & I wyl from

b. 2.

the

the bottome of my heart, to be holpen  
not onely by your prayers, but also by  
your hollesome counsayles.

H. Lat.  
Math. 17.

A prouerbe

As Peter when he said (Let vs make  
here thre tabernacles) spake and wist  
not what, so peraduenture our masse  
men can not tell what they saie, spea-  
king so manifestly ageinst them selves:  
So that the olde prouerbe maye very  
wel be spokē of them; Liers had nede  
to haue good memoizies.

Agaynst the sacrifice of the Masse, yet  
more by Hugh Latymer.

Ioan. 3.

Hebre. 5.

S. John Bap<sup>t</sup>. saith, A man can re-  
ceiue nothing except it be giuen hym  
from heauen. And S. Paule: No mā  
taketh hono<sup>r</sup> vnto himself, but he that  
is called of god, as was Aarō. &c. But  
to offer Chzist is a great and weighty  
matter: therfore ought no mā to take  
it bpō him without a manifest calling  
and commission. But where haue our  
sacrificers so great an office comitted  
vnto them? Let thē shew their comis-  
siō, & thē sacrifice. Parauenture they  
will saie, Do this, is al one to say, as  
(Offer this. Then I aske, what was  
ther don? What was demōstrated by  
this pronoun this o<sup>r</sup> what did thei se  
done, to whō these wordes (Do this)  
were

wer spoke: if the hole actiō of Christ. is  
al y<sup>e</sup> Christ did, be ment by this worde Mar: vcl.  
(This) and (Doo) is nothyng els, but  
(Offer) the the hole action of Christ is  
to be offered of the prestes: neither can  
they, but in so doyng satisfie the com-  
mandement: And so it shuld appere, y<sup>e</sup>  
neither was there any sacramēt insti-  
tuted for the lay people, seying that no  
such sacrifice, hath ben doone at any  
tyme, or is to be don of the lay people:  
neither dothe it anaple muche to eate  
or drinke it, but only to offer it. Now y<sup>e</sup>  
text hath not, y<sup>e</sup> any parte of Christes  
actiō was to offer, for as muche as the  
text doth not declare, y<sup>e</sup> Christ himself  
did thā offer. And so the actiō of offering  
is not cōteined in this pronoun (This  
Do throughe every wooorde: First, to  
Eate, is not to offer: to Breake, is not  
to offer, to geue to y<sup>e</sup> disciples is not to  
offer. &c. Worcester said ones to me y<sup>e</sup> Heath.  
to offer, was conteined in (Benedicere)  
which is not true: for Benedicere, is to  
giue thākes. But he had oftē geue thā-  
kes to god before, wout any suche of-  
fring. And if in giuig of thāks Christ  
offred his body, seying after he had gi-  
ue thanks, he said (This is my body)  
than in speakynge those wooordes, he  
b 3      dya

Hebr. 2.

did not change y bzeade into his body  
forasmuche as he had offered, before  
these wordes wer spoke. Paule hath  
these wordes to y Hebre. speaking of  
Christ. That he might be mercifull and a  
faythfull highe prielte in thinges concer-  
ning god, for to purge the peaples sinnes.

So y it ma ye appeare, y y purging of  
our sinnes doth rather hang herof, y  
Christ was y high priest offering, the y  
he was offered, sauing in y he was of  
himselke willingly offered. Then is it  
not necessarie he should be offered of o-  
ther: I will not save a meruelous pre-  
sumptuous acte, y y same shold be at-  
tempted of any, withoute a manifeste  
horatio; for it is no linal water to ma-  
ke an oblation. And yet I speake no-  
thing y it tedeth partelye to y peroga-  
tion of Christes crosse besides also y y  
offerer ought to be of more excellencie,  
than the thyng offered.

The minister of the gospel hath ra-  
ther to doe for Christe w y people, the  
for the people w God, excepte it be in  
prayeng, & geuyng of thākes: & so hath  
y people as well to do w God, for the  
minister. The office of reconciliacion  
stādeth in preaching, not in offering.  
VVe are messangers in the roume of Christe,  
Sayeth saint Paule: he doth not say,

2. Cor. 5.

we offer vnto god for the people.

¶ Of Chyriste offered in his supper for  
whō I praye yow: for all. Then his  
later oblaciō made on y<sup>e</sup> crosse, cā not  
be thought to be done for al mē, for it  
was not done for them for whom the  
oblaciō was made in y<sup>e</sup> supper, except  
perauēture he offered t<sup>o</sup>wise for y<sup>e</sup> selfe  
same. And y<sup>e</sup> should argue the vnper-  
fectnes of the sacrifice.

Note.

Feede ye as much as you lieth the flocke  
of Chyriste. ¶ Aye, sacrifice rather for  
the flock of Chyriste, if the matter be as  
it is pretended, & it is maruella, that  
Peter did forget so high an office, seig-  
n these daies sacrificiūg is so muche  
 esteemed, paching almost nothi g at al  
who act y<sup>e</sup> if y<sup>e</sup> cealest to fede: a good ca-  
tholike. But who act y<sup>e</sup> if y<sup>e</sup> cealest to sa-  
crificie: & saie mass: at y<sup>e</sup> least an hereti-  
ke. Fro whēce cometh these peruerse iud-  
gements except perauēture they thiike  
y<sup>e</sup> in sacrificiūg they fede: & thō what ne-  
deth a learned p<sup>er</sup>son as seing no mā is  
so foliſhe, but he t<sup>er</sup> as soone learne to  
sacrificie and say Masse.

1. Pet. 5.

¶ Paule wrote two Epistles to Ti-  
mothee, and to Titus, two cleargie mē  
he made also alōg sacmēts id clerū. A cōro-  
but not one woȝde of this masse sacri-



fice which coulde not haue ben done,  
if there had been suche a one, and so  
highly to be esteemed.

VVhat the  
finewes of  
the Masse  
be.

They can  
not be found  
in the new  
testament.

I haue redde ouer of late the newe  
testament thze oꝝ foure tyntes delibe-  
rately, yet can not I fynd ther, neyther  
the popishe consecration, noꝝ yet their  
transubstantiation, noꝝ their oblati-  
on, noꝝ their adozation, whiche be the  
very synewes and mary bones of the  
Masse. Chyist coulde not bee offered  
but propitiatorily, yet now Hoc facite)  
Do this, must be as much to say, as sa-  
crifice & offer my body vnder a piece  
of bread, available: but we can not tel  
how much. Ah theues. Haue ye rob-  
bed the realme (with your sacrifice) of  
landes and goodes, & now can not tell  
howe muche your sacrifice is availa-  
ble: as who saye, it is so much availa-  
ble, that the value can not be expessed,  
noꝝ to deare bought with both landes  
and goodes. Thereto hath not seene,  
and the eare hath not herde. ec. This  
is a fyne sponne threde, a cunningge  
pere of worke worthily qualified and  
blanched, be ye sure. But our nobi-  
littie wyl not see, they will not haue  
that religion, that hath the crosse an-  
nered to it.

Isaie. 64.

All



All popishe thynges, for the moſte  
 parte, ar mans inuentions, where as  
 they ought to haue the holy ſcripture,  
 for the only rule of faith. **Whā** Paule  
 made allegation for hymſelfe beſore  
 Felix the high deputie, he dyd not ex-  
 tende his ſayth beyonde the worde of  
 God wrytten: beleuyng all thynges **Actu. 4.**  
 ſaieth he, which ar wrytten in the law  
 and the prophetes, makynge no men-  
 tion of the Rabbins. Whoeſouer they  
 haue Moſes and the prophetes, ſaythe  
 Abraham in the parable, not their per- **Luc. 6.**  
 ſons, but their wrytyngs. Also, Faith  
 cometh by hearyng: and herynge, by  
 woorde of God. And agayne: Blessed **Roma. 10.**  
 are they which heare the word of God, &c. **Luc: 11.**  
 The thynges which haue not their auctori-  
 tie of the ſcriptures, maye as eaſily be deſpi- **Hierom.**  
 ſed, as a'loved; ſaieth Saint Hierome. **in. 23.**  
**Therefore** whether it be of Chriſte, or  
 of his church, or of any other maner **Math.**  
 of thing which belongeth to our faith  
 and lyfe, I wyl not ſaie. If we, ſaith **Aug. con.**  
 ſaint Auguſtine; which are not worthy **lit. Petil.**  
 to be compared to hym that ſayde: If we,  
 but that alſo which for the with he ad- **lib. 3. ca 6.**  
 deth, if an angell from heauen ſhall teache  
 any thyng beſides that ye haue receiued in **Galat. .**  
 the ſcriptures of the lawe and goſpell, accur-  
 ſed be

Diotreph.  
is descri-  
bed Ioan.  
epist. 3.  
De doctri.  
Christ. li. 3.  
cap. 28.

Luc. 11.

2. Pet. 1.

Ep. 19. ad  
Hieron.

sed be he. Our Diotrophes with his  
papistes are vnder this Cursel. But  
howe are the scriptures to bee vnder-  
standed? Sainct Augustine aunswere-  
th, geuyng this rule. The circumstan-  
ces of the Scriptures, sayeth he, lyghen  
the scriptures, and so one scripture doth ex-  
pounde another, to a man that is studio-  
us, vvell vyllinge and often calling vpon God  
in continuall prayer, vwho geueth his holyc  
spirite to theym that desyre it of hym. So  
that the scripture is not of any pri-  
uate interpretation at any tyme. For  
suche a one though he be a laye man,  
fearng God, is muche moze fitte to  
vnderstande holy scripture, then any  
arrogant and proude priest, yea then  
the bysshop hymselfe, be he neuer so  
great, and glitteryng in all his Don-  
nificals. But what is to be sayd of the  
Fathers: How ar they to be esteemed?  
S. Augustin answereth geuyng this  
rule also, that vve shuld not therfore think  
it true because they saye so, doo they neuer  
so muche excell in holynesse, or leatnyng:  
but yf they bee able to proue theyr sayenge  
by the Canonicall scriptures, or by good  
probable reason: meanyng that to bee  
a probable reason (as I thynke) whi-  
che doothe orderlye folowe vppon a  
right

a right collection and gathering oute  
of the scriptures.

Let the papistes goo to theyr long  
sayth: be you contented w<sup>th</sup> theyr long sayth  
of the sayntes, whych is reueled vnto  
vs in the woꝛde of God wyttē. Adeu  
to all popishe phantasies. Amen.

For one man hauing the scripture and good  
reason for him, is more to be esteemed hym  
selfe alone, than a thousande suche as they  
eother gathered together, or succeding one  
an other.

Panorm.  
C. signifi-  
casti. extra  
de appel-  
lat.

The fathers haue both herbes and  
weedes, and papistes comolpe gather  
the weedes and leaue the herbes. And  
they speake manye tymes moze behe-  
mently in sonnde of woꝛdes. thā they  
did meane in dede, or than they wold  
haue done if they had forlene, what  
sophisticall wranglers shoulde haue  
suted them. Now the papistes are  
geuen to bꝛaule about woꝛdes, to the  
maintenaunce of their owne inuētions  
and rather folowe the sonnde of woꝛ-  
des, thā attayne vnto the meaning of  
the fathers, so that it is daingerous to  
truste them imitating the fathers.

In al ages the deuill hath stirred vp  
some light hedes to eskenie h<sup>e</sup> sacramē-  
tes but lightlpe, as to be emptye and  
bare

and bare sygnes, whome the fathers  
 haue resisted so fearfully, that in their  
 ferubar they seme in sound of words  
 to ryme to farre the other wate, and  
 to geue to muche to the sacramentes,  
 when they vnder thinke more mesura-  
 bly. And therfore they are to be redde  
 warily, with sounde iudgement. But  
 our papistes, if they seme not a lyttell  
 soundyng to their purpose, they wyl  
 outface, bragge, and bragge all men; it  
 must needes be as they will haue it.  
 wherfore there is no remedy, namely  
 now while they haue the master boule  
 in their hand, and rule the roste, but pa-  
 cience. Better it is to suffer what cru-  
 eltie they wyl put vnto vs, then to in-  
 curre goodes highe indignation.  
 Wherfore good my Lord, be of good  
 chere in the Lord w. due consideration  
 what he requireth of you, & what he  
 doth promise you. our comon enemy shall  
 do no more than God wil permitt him.

1. Cor. 10. God is faithfull vvhiche wyll not suffer vs  
 to be tempted aboue our strengthe. &c.  
 Be at a point what ye wil stand vnto,  
 sticke vnto that, and let them both say  
 ypo what they list. They can but kyl  
 the body, whiche otherwise is of it self  
 mortall. Neither yet shal they do that  
 when

whā they liſt, but whē God will ſuffer  
thē, whā the houre appointed is come.  
To ſe many wordes w thē, it ſhall be  
but in bayne, now y they haue a blou-  
dy & deadly lawe prepared for them.  
But it is very requiſite, that ye geue a  
reaſonable accompt of your faith, yf 1. Pet. 3.  
they wyl quietly heare you. Elſe ye  
know in a wicked place of iugement  
a man may kepe ſilence, after the exā-  
ple of Chriſt. Let thē not deceiue you Luce. 23.  
with their ſophiſtical ſophiſmes & ſal-  
lacies, you know that many ſals thin-  
ges haue moze aparence of truth, thā  
thynges that be moſte true, therefore  
Paule geueth vs a watcheworde: Let Colloſſ. 2.  
no man deceyue you with likenes of ſpeeche, 1. Timo. 2.  
Neither is it requiſite that with the cō-  
tentious, ye ſhuld ſolow ſtriſe of wor-  
des, which tend to no edification, but to  
the ſubuerſiō of the herets, & the vaine  
bragging & oſtētiō of y aduerſaries.  
Feare of death doth moſt perſuade  
a great nōber. Be wel ware of the ar-  
gumēt, for y perſuaded Shartā as ma-  
ny thought, after that he had made  
a good profeſſiō opely before the iuge-  
ment ſeate. The fleſhe is weake, but  
the willingneſſe of the ſpirite ſhall re-  
freſhe the weakenes of the fleſhe.

The

Shaxton.

Apoē. 6.

Philip. 1.

The number of the cypes vnder the  
Altar muste nedes be fulfilled: if we  
be segregated ther vnto, happy be we  
That is the greatest promocion, that  
God geneth in this worlde to be such  
Philippians to whom it is geue, not  
only to beleue, but also to suffer. &c.  
But who is able to do these thinges?  
Surely al our habilitie al our sufficiency  
is of God. He requirerh, & promiserh.  
Let vs declare oure obedience to his  
will, whan it shalbe requisite, in the  
tyme of trouble, yea in the middes of  
the fyre.

Whan that numbere is fulfilled,  
whiche I wene shall be shortly, then  
haue at the papistes, when they: shall  
1. Theff. 5. saye, Peace, all thynges are safe, when  
Christ shal com to kepe his great par  
liament, to the redress of all thinges  
that be amisse. But he shal not com as  
the papistes sayne him, to hyde hym  
self & to plate vopier as it wer, vnder  
a piece of bread; but he shal com glori  
ously, to the terrour and feare of all  
papistes, and to the greates consolaci  
on and comferte of all that will here  
suffer for him. Comferte your selues  
one another with these wordes.

2. Theff. 4.

As for, here haue I blotted your pa  
per

per baynely, and plased the soole egre  
giouly, but so I thought better, then  
not to do your request at this tyme.  
Pardon me, and praye for me; praye  
for me I say, praye for me I say. For  
I am sometyme so fearefull, that I  
would crape into a mousehole, som-  
tyme God doeth visite me agayne w<sup>th</sup>  
his comfort. So he cometh and goeth  
to teache me to fele & to knowe myne  
infirmite, to thintent to geue thakes  
to hym that is worthy, least I shoulde  
robbe hym of his duetie, as many do,  
and almost all the worlde.

Fare you well.

What credence is to bee geuen to  
papistes, it may appeare by their rac-  
kyng, wrythynge, wryngynge, and mon-  
strously iururieng of gods holy scrip-  
ture, as appereth in the popes lawe.  
But I dwell here in a schoole of obli-  
uionlenesse. Fare you welle ones a-  
gayn. And be you stedfast & bnmoue-  
able in the Lords. Paule loued Timo-  
ther meruallous wel, notwithstanding he  
sayth vnto hym. Be thou partaker of the  
afflictions of the gospel And agayne,  
Harden thy self to suffer afflictions. Be faith-  
full vnto the deathe, and I wyll geue thee a  
croune of lyfe, saithe the Lorde.

1. Cor. 15.

1. Tim. 1.

2 Tim. 4.

Apoc. 2.

To

To M. Larymer.

N. Radley.

Gardiner.

**I**A writynge agayne, ye haue dons  
me an vnspeakeable pleasure: and  
I praye, that the Lorde maye quite  
it you in that day. For I haue re-  
ceued great comfort at your wordes,  
but yet I am not so fylled withall, but  
that I thirst much more now then a-  
fore, to drynke more of that cuppe of  
pours, wherein ye mingle vnto me pro-  
fitable with pleasant. I pray you good  
father, let me haue one draught more  
to comforte my stomacke. For sure-  
ly except the Lorde assist me with his  
gracious aide, in the tyme of his ser-  
uice, I knowe I shall playe but the  
parte of a white lyuered knyght. But  
truly my trust is in hym, that in myn  
infirmite he shall trie hymself strōg,  
and that he can make the coward, in  
his case to fyght like a man. So: now  
I lōke dayly, when Diotrephes with  
his warriors shall assault me, wher-  
fore I pray you good father, for that  
you are an olde souldiour, and an ex-  
perre warrior, and God knoweth,  
I am but a yonge souldiour, and as  
yet of small experence in these seates  
helpe me I pray you to buckle on my  
harnais



harnesse. And now I wolde haue you  
to thinke, that these darter ar cast at  
my head of som one of Diotrefes or An  
tonius sowldyars.

The obiection of the Antoniane.

All men meruaile greatly, why you Anton. ob-  
iect. i.  
(after þ libertie which you haue gran  
ted vnto you, moze then the rest) doe  
not go to masse, which is a thinge (as  
you know) now muche esteemed of all  
men, yea and of the Quene her selfe.

The Answer.

Because no man that layeth hande N. Ridley.  
on the plowgh and looketh backe, is  
fytte for the Kingdome of God. And  
also for the selfe same cause, why S.  
Paule would not suffer Titus to be cir  
cumcised: which is, that the truthe of  
the gospell myghte remayne wyth vs Gala. 2.  
vncorrupted. Gal. 2. And againe.

If I buylde agayne the thinges vvhiche I de  
stroyed, I make my selfe a trespasser.

This is also an other cause, lest I  
shoulde seme by outwarde facte, to al  
low the thinge, whiche I am perswa  
ded is contrarie to sounde doctryne:  
and so shoulde be a stumblinge stocke  
vnto the weake. But vvo be vnto hym, by Math. 18.  
vvhome offence comethe, it vvere better Marc. 9.  
for him, that a milstone vvere hanged about

To M. Latymer.

N. Ridley.

**I** A wrytyng agayne, ye haue deu-  
me an vnspeakeable pleasure: and  
I praye, that the Lorde maye quite  
it you in that day. For I haue re-  
ceued great comfort at your wordes,  
but yet I am not so fylled withall, but  
that I thyrst much more now then a-  
fore, to drynke more of that cuppe of  
yours, wherin ye mingle vnto me pro-  
fitable with pleasant. I pray you good  
father, let me haue one draught more  
to comforte my stomacke. For sure-  
ly except the Lorde assist me with his  
gracious aide, in the tyme of his ser-  
uice, I knowe I shall playe but the  
parte of a white lyuered knyght. But  
truly my trust is in hym, that in myn  
infirmite he shall trie hymself ströng,  
and that he can make the coward, in  
his case to fyght like a man. Syr, now  
I loke dayly, when Diotrephes with  
his warriours shall assault me, wher-  
fore I pray you good father, for that  
you are an olde souldiour, and an ex-  
perpte warriour, and God knoweth,  
I am but a yonge souldiour, and as  
yet of small experience in these seates  
helpe me I pray you to buckle on my  
barneis

Gardiner.

harnels. And now I wolde haue you  
to thinke, that these dartes ar cast at  
my head of som one of Diotrefes: or An  
tonius sowldyars.

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This is also an other cause, lest I  
shoulde seme by outward facte, to al  
low the thinge, whiche I am perswa  
ded is contrarie to sounde doctryne:  
and so shoulde be a stumblinge stone  
vnto the weake. But vvo be vnto hym, by Math. 18.  
Marc. 9.  
vvhome offence comethe, it were better  
for him, that a millstone were hanged about

c

his

hys necke, and he caste into the middes of the sea.

H. Lary.  
Ioan. 15.

**E**xcept the Lorde helpe me, ye saie:  
Truthe it is. For without me (sayethe  
he) ye can doo nothinge, muche lesse suf-  
fer death of our aduersaries, throughe  
y bloudy lawe now prepared againste  
vs. But it foloweth, If ye abide in me, and  
my woordes abyde in you, aske what ye  
will, and it shall be done for you. What can  
be moze comfortable? Sir you make  
answer your selfe so well, y I can not  
better it. Syr, I beginne now to smel,  
what you meane by traauailing thus  
with me. You vse me as Bilneye dyd  
ones when he conuerted me, preten-  
ding as though he would be taught of  
me, he soughte wayes and meanes to  
teache me: and so dooe you, I thanke  
you therfoze most hartily. For in dede  
you minister armour vnto me, whers  
as I was vnarmed befoze and vnpro-  
uided: sauyng that I giue my selfe to  
prayour for my refuge.

Anto. ob.  
iect. ii.

**W**hat is it the, that offendethe you so  
greatly in y masse, y ye wil not vouch-  
safe ones eyther to heare it, or see it?  
And from whence commeth this new  
religiō vpo you: haue not you vsed in  
tymes past, to saie Passes your selfe:  
I con

I confesse vnto you my fault and N. Ridley  
 ignoraunce. But knowe you, that for answer.  
 these matters haue I doone open pe-  
 naunce long ago, both at Pauls crosse,  
 and also openly in the pulpit at Cam-  
 bridge, and I trust god hath forgotten  
 me this mine offence, for I did it vpon  
 ignoraunce. But if ye be desirous to  
 know, & wil bouchlase to heare, what  
 thynges do offende me in the Masse, I  
 wyll rehearse vnto you those thynges  
 whiche be most cleare, and seme to re-  
 pugne most manifestly againste god-  
 des wororde. And they be these. The  
 straung tongue: The want of þe shewig  
 of þe Lordes death: The breaking of þe  
 Lordes comaundemēt of hauig a comu-  
 nio: The sacramēt is not communica-  
 ted to al, vnder bothe kindes, accordig  
 to þe worde of þe Lord: The signe is ser-  
 uilpe worshipped, for the thyng signi-  
 fied. Chrystes passion is iniured, for  
 asmuch as this Masse sacrifice is affir-  
 med to remayne for the purgynge of  
 synnes. To be shorte. The manyfold su-  
 persticions, & trissinge fondnes which  
 are in the Masse, and about the same.

Better a fewe thynges wel pondersed  
 then to trouble the memorye wyth to  
 muche. You shall preuayle more wyth  
 H. Lary.

1. Tim. 1.

Math. 16.  
 The cause  
 why the  
 masse is to  
 be abhor-  
 red.

prayeng, than with standeng, though  
mixture be best. For so one shall alle-  
uiate the tediousnesse of the other. I  
entend not to cōtend muche wpyth the  
in wordes, after a reasonable accōpt  
of my faith geuen, for it shall be but in  
vaine.

Ioan. xix.

i. Cor. xv.

2 Tim. 3.

Iohn. xv.

Coloff. i.

They wille saye, as they fathers  
saied. Whā they haue no moze to say.  
VVe haue a lawe, and by oure lawe he ought  
to die. Be ye stedfast and vnmoueable  
saith saint Paul. And again: Persisti  
to, stande faste. And howe ofte is thys re-  
peted: yf ye abide, yf ye abyde. &c. But we  
shall be called obstinate, sturdie, igno-  
raunt, heady, and what not? So that  
a man hath the nede of muche pacience,  
hauing to doo with suche men.

Anton. ob-  
iect. 3.

But yow know how great a crime  
it is to separate poure selfe frome the  
cōmunion or felowshyp of the church  
and to make a schisme, or diuisiō. You  
haue beene repozted to haue hated the  
sect of the Anabaptistes, and alwaies  
to haue impugned the same. Mozeo-  
uer this was the perniciousse erreure  
of Nouatus, and of the heretikes called  
(Cathari) that they would not commu-  
nicate with the church.

N Ridley  
answer.

I knowe that the vnitie of the church  
is

is to be retained by all meanes, & the same to be necessarye to saluaciō. But I dooe not take the Masse as it is at this daye, for the communion of the church, but for a popishe deuise, wherby bothe the commaundement and institution of our sauoure Christ (for hys ofte frequēting of the remembraunce of his death) is eluded, and the people of god is miserably deluded. The secte of the Anabaptistes, & the heresy of the Pouatians, ought of righte to be condemned, for asmuche as without any iuste or necessarye cause, they wickedly separated them selves from the communion of the congregation. For they did not alledge, that the sacramentes were vnduely ministred, but turning away their eyes frō the selues, wherw<sup>o</sup> i. cor. xi. according to sainte Pauls rule they ought to examine the selues, & casting their eyes vpon others, either ministers or cōmunicātes w<sup>th</sup> thē, they alwaies reprobued some thinge, for y<sup>e</sup> whiche they abstained frome the communion, as from an vnholie thing.

I remēbre y<sup>e</sup> Caluine beginneth to cōfute y<sup>e</sup> Interim after this sort, w<sup>th</sup> this saying of Hilarte. The name of peace is beautiful, & y<sup>e</sup> opiniō of vnitie is faire,

H Lary.  
Hilarius  
contra  
Auxem.

Rem. 15.

but who doubteth y<sup>e</sup> to be y<sup>e</sup> true & on-  
ly peace of y<sup>e</sup> church, which is Christe.

I would you had that litle booke,  
there should you see how muche is to  
be geuen to vnitie. S. Paule when he  
requirerh vnitie, he ioynech it w<sup>th</sup> freghthe  
w<sup>th</sup> hall Se cundum Iesum Christum, accor-  
ding to Iesus Christ no further.

now of late dyd euer harpe vpon  
vnitie, vnitie. Yea Syr (quod I) but  
in veritye, not in poperye. Better is a  
diuersitie than an vnitie in popery. I  
hadde nothyng agayne, but scoresfull  
gieres w<sup>th</sup> cōmaūdment to the Tower.

Anton ob-  
iect. 4.

Cypri. li. i.

Cipri. li. a.

ep. 2.

Augu. epi.

5.

But admitte there be in the masse  
that perauenture might be admen-  
ded, or at least made better, yea seynge you  
will haue it so, admitte ther be a fault,  
yf you do not consent therto, why doe  
you trouble your selfe in vaine? do not  
you know both by Ciprian & by Augu-  
stine, y<sup>e</sup> cōmuniō of sacramentes doth  
not defile a man, but consent of dedes.

N Ridley

If it wer any one trifling ceremony  
or if it wer som one thing of it selfe in-  
differente (althoughe I woulde wyshe  
nothing should be done in the church  
whiche dothe not edifie y<sup>e</sup> same) yet for  
the continuāce of the cōmon quietnes,  
I could be content to beare it. But for  
asmuch



asmuch as thinges done in the masse,  
tende openlye to the ouerthrowe of  
Christes institucion, I iudge that by  
no meanes either in woorde or deede,  
I ought to consent vnto it. As for that  
which is objected out of the fathers, I  
acknowledge it to be wel spokē, if it be  
wel vnderstanded. But it is ment of thē  
which suppose they are defiled, if anye  
secrete vice be either in the ministers,  
or in thē y<sup>e</sup> comunicat with thē. And is  
not mente of them whiche do abhorre  
supersticion, and wycked traditions  
of menne, and will not suffer the same  
to be thrust vpon thē selues, or vpon the  
churche, in stede of Goddes word, and  
the trathe of the gospell.

The marve bones of the masse are  
all together detestable, and therefore  
by no meanes to be bozne withall: so  
that of necessitie y<sup>e</sup> mending of it, is to  
abolishe it for euer. For if you take a-  
waie oblatiō & adozacion, which doo  
hang vpon consecration & trāsubstāci-  
acion, the most papistes of them al wil  
not set a button by y<sup>e</sup> masse, as a thing  
whych they esteeme not, but for y<sup>e</sup> gai-  
ne y<sup>e</sup> foloweth thereon. For if y<sup>e</sup> Engli-  
she cōmunion which of late was bled,  
wer as gaineſul to them, as the masse

H Lary.

Note.

hath been heretofore they wold strue  
no more for the masse : From thense  
groweth the grieve.

Antonian.  
obic. 5.

Consider into what daungers you  
cast your self, yf you forsake **h** church  
and you can not but forsake it, if you  
refuse to goo to masse. For the Masse  
is the sacrament of vnitie. VVithout the  
Arke there is no saluacion. The Church is  
the Arke and Peters shyppe, **W**e know this  
sayenge well ynoughe.

Aug. lib. 4  
de Sym. c. x  
In ep. post  
col contra  
Donat.

He shal not haue god to be his father vvhich  
acknowldgeth not the Church to bee hys  
mother, **W**hereouer VVithoute the Church  
(sayeth **S. Augustine**) be the lyfe neuer so  
well spent, it shall not inherite the kyng-  
dome of heauen.

N. Ridley  
Ansvver.  
i Tim. iii.  
Apoca. 21.  
Ephes. i.

The holie Catholique or vniuersall  
Church, which is the communion of  
saintes, the howse of God, the city of  
God, the spouse of Christe, the bodye  
of Christe, the pyller and staye of the  
truthe : This church I beleue accor-  
dyng to the Crede. This Church I do  
reuerence, and honoure in the Lorde.  
But the rule of this Church is the  
word of of God, accor dyng to whiche  
rule, we goe forwarde vnto lyfe. And  
as many as walke accor dyng to this  
rule. I saye with **S. Paule**, peace be  
vpon

Ga. a. 6.

vpon them, and vpon Israell whiche  
 perteyneth vnto God. The gyde of  
 this Church is the holie Ghost. The  
 markes wherby this Church is know-  
 wen vnto me in thys darke worlde,  
 and in the myddes of thys crooked  
 & froward generation are these. The  
 syncre preaching of goddes woorde.  
 The due administration of the Sa-  
 cramentes. Charitie and saythful ob-  
 seruynge of Ecclesiasticall discipline,  
 accordyng to the worde of God. And  
 that church or congregation which is  
 garnished with these markes, is in be-  
 rye dede that heauenlye Hierusalem,  
 which consisteth of those that be bozne  
 fro above. This is y<sup>e</sup> mother of vs all.  
 And by goddes grace, I will liue & die  
 the chylde of thys church. Foozth of  
 thys (I graunte) ther is no saluacion,  
 and I suppose the residue of the pla-  
 ces objected are rightlye to be vnder-  
 standes of this church only. In tymes  
 paste (sayeth Chrysostome) there vvere  
 many vwayes to knowe the Church of Christ  
 that is to saye, by good lyfe, by miracles, by  
 chastitie, by doctryne, by ministringe the sa-  
 cramentes. But from that tyme, that heresie  
 dyd take holde of the churches, it is onely  
 knowen by the Scriptures, vvhich is the tru :

Phil. 1.

The mar-  
 kes wher-  
 by the true  
 church is  
 knowen.

Apoc. 21.

Ioan. 3.

Galat. 4.

In op. im.

homel. 49.

in Matth.

churche. They haue al thinges in outwarde  
shewe, whiche the true churche hath in tru-  
the. They haue temples lyke vnto ours. &c.

**And in thende concludethe.** VVher-  
fore onely by the scriptures dooe we knowe,  
whyche is the true churche. **To the which**  
**i. Cor. x.** they saye, the Masse is the sacramēt of  
vntie: I aunswer. The breade whiche  
we breake, accordinge to the instituti-  
on of the Lorde, is the sacramente of  
thunitie of Chzistes mystycall bodye.  
For we beyng manie, are one breade,  
and one bodye, sozasmuch as wel al ar  
partakers of one breade. But in the  
Masse, the Lordes institution is not  
obserued, for we be not all partakers  
of one breade, but one deuourethe all.  
&c. So that (as it is bled) it maye seme  
a sacramente of singularitie, and of a  
certain speciall priuilege for one secie  
of people wherby they maye be discer-  
ned frō y rest, rather thē a sacramēt of  
vntie, wherein our knyttng together  
in one is represented.

**H. Lary.** **Pea.** What felowshipp hath Chzist  
with Antichriste? Therefore is it not  
lawfull to beate the yoke wpth pappys-  
res. Come forth frome amonge thē, &  
**ii. Cor. vi.** separate your selves frome thē, sayeth  
y Lorde. It is one thing to be y church

in dede, an other thyng to cōūterfayte  
h church. Wold god it were well kno  
we, what is the forlaking of h church.  
In y kinges daves that deade is, who  
was the church of Englā? The king  
and his sautozs, oꝝ Passmongers in  
coꝝners: Pf, h kyng & h sautozs of hys  
procedinges, why be not we now the  
churche abiding in the same procedin-  
ges? Pf, clancularye Passmongers  
myght be of the churche, & yet contra-  
ry h kinges pcedinges, why maye not  
we aswell be of the church cōtraryeng  
the Quenes procedinges? Not al that  
be couered with the title of h churche,  
are the churche in dede. Seperate thy  
self from them that are such, saith S.  
Paul. Fro whō: The text hath befoze. i. Tim. 6.  
Pf any man folowe other doctrine. &c.  
he is pufte vp and knoweth nothing &c.  
Weighe the hole text, that ye may per-  
ceiue, what is the fruyte of contenti-  
ouse disputacions. But wherfoze are  
suche men sayde to knowe nothyng,  
whan they knowe so manye thynges?  
You knowe the olde verses.

Hoc est nescire, sine Christo plurima scire.

Si Christū bene scis, satis est, si cetera nescis.

That is, This is to be ignoꝝant to  
knowe many thynges without Christ.

¶

If thou knowest Christ well, thou knowest  
ynoughe, though thou knowe no more.

1. Cor. 2.

Therefore wold S. Paule knowe no-  
thyng, but Iesus Christ crucified &c.  
As many as are Papistes and masse-  
mongers, they maye be well sayde to  
knowe nothyng, for they knowe not  
Christ: for as muche as in theyr mas-  
syng they take muche away from the  
benefite and merite of Christe.

Anton. ob-  
iect. 6.

That churche whiche you haue de-  
scribed vnto me, is inuisible, but Chri-  
stes churche is visible and knowen.

Marth. 18.

For els why wold Christ haue sayde,  
Dic ecclesie, Tell it vnto the Church. For  
he hadde commaunded in bayne to go  
vnto the churche, yf a manne can not  
tell whiche is it.

N. Ridley.  
Answer.

The church which I haue described,  
is visible, it hath members whiche may  
be seene, & also I haue afoze declared,  
by what markes & tokens it may bee  
knowen. But yf either our eyes are so  
daseled, that we can not se it, or that sa-  
than hath brought suche darknes into  
the worlde, that it is harde to discern  
the true churche, that is not the faulte  
of the churche, but either of our blind-  
nes, or of Satans darkenesse. But  
yet in this moste depe darkenes, there

is one most cleare candle, whiche of it  
selfe alone is able to put away all dar-  
kenesse. Thy vvord is a candle vnto my fete  
and a lyght vnto my steppes.

Psal. 119.

The church of Chryste is a Catho-  
like or vniuersall church, dispersed  
throughtoute the hole worlde: Thys  
church is the greate house of God, in  
thys are good men and euyl mingled  
together, goates and shepe, corne and  
chaffe: it is the nette whiche gathereth  
of all kynde of fishes: This church can  
not erre, because Christ hath promised  
it his spirite, whiche shall leade it into  
al truth, and that the gates of hell shall  
not preuayle against it, that he wyll be  
with it vnto the ende of the worlde: what  
so euer it shall lose or bynd vpon earth  
shalbe ratified in heaue. &c. This church  
is the pillar and stay of the truthe,  
this is it for the whiche S. Augustins  
sayeth he beleueth the Gospell. But  
this vniuersall church alloweth the  
Mass, because the more parte of the  
same alloweth it. Therfore. &c.

Antonian.  
obiect. 7.  
2. Tim. 2.  
Math. 23.  
Mat. 3. 13.

Ioan. 16.  
Math. 10.  
18.

i. Tim. iii.  
Cōtra epi.  
funda. c. 5.

I graūt that the name of the church  
is taken after thzee diuerse maners in  
the scripture. Sometyme for the hole  
multitude of them whiche professe the  
name of Christ, of the whiche they are  
also

N. Ridley.  
answer.

Rom. 2.

Rom. 9.

Rom. 2.

i. Petr. ii.

Aug. de do

ctri. christ.

l. 1. c. 2. 32

also named christians. But as S. Paul  
saith of the Iue. Not euery one is a Iue,  
that is a Iue out vwardelye. &c. Neyther yet  
all that be of Israel are counted the fede.

Euen so not euerye one whiche is a  
christian outwardlye, is a christian in  
dede. For if any man haue not the spy  
rite of Christe the same is none of hys  
Therefore that church which is his bo-  
dy, and of which Christ is the head, sta-  
ndeth only of liuynge stones, & true chri-  
stians, not only outwardly in name &  
title, but inwardly in hart & in truth.

But forasmuch as this church (whi-  
che is the seconde taking of y<sup>e</sup> church)  
as touching the outward telowship is  
conteyned within that greate house, &  
hath with the same, outwarde societie  
of the sacramentes & ministerie of the  
worde, many thinges ar spoke of that  
vniuersal church (which S. Austen cal-  
leth the mingled church) whiche can  
not truely be vnderstanded, but only of  
that purer part of the church. So that  
the rule of Tyconius (concerninge the  
mingled church) maye here wel take  
place. When ther is attributed vnto  
the hole church, that whiche can not  
agree vnto the same, but by reason of  
the one parte thereof; that is either for  
the



the multitude of good men whiche is  
the churche in dede, or for the multy-  
tude of euyl men, whiche is the mali-  
gnaunt churche, and synagoge of Sa-  
than: And is also the third takynge of Apos. 2.  
the churche, of the whiche, althoughe  
there be seldomer mencion in the scrip-  
tures, in that signification: yet in the  
worlde, euen in the most famous asse-  
bles of christendome, this churche hath  
borne the greatest swynge. This dys-  
tinction presupposed of the thre sortes  
of churches, it is an easy matter, by a  
figure called Synecdoche, to geue to the  
mingled and vniuersall churche, that  
which can not truly be vnderstanded,  
but onely of the other part therof.

But if any man wyl stiffely affirme,  
that vniuersalitie doeth so pertayne  
vnto the churche, that whatsoeuer  
Christ hath promised to the churche,  
it muste nedes be vnderstaded of that,  
I woulde gladly knowe of the same  
man, where that vniuersall churche  
was in the tyme of the Patriarkes, &  
Prophetes, of Noe, Abraham, & Mo- Exod. 17.  
ses, at suche tyme as the people woulde 3. Reg. 19.  
haue stoned hym: of Helias, of Hier- Hier. 6.  
mie: in the tyme of Christ, & the disper-  
sion of the apostles: in the tyme of Arrius  
whan

The o. ecc  
his li. c. 15.  
61.

Lyra in  
Matth.

De penit.  
dist. 1. c. Ec  
clesia. li. i.  
cap. 3.

When Constantus was Emperour,  
and Felix bisshop of Rome, succeeded  
Libertus. It is woorthy to be noted,  
that Lyra writeth vppon Mathewe.

The Church (sayth he) dooth not stand in  
men by reason of their povver, or dignitie  
vwhether it bee Ecclesiasticall or secular, for  
many princes and popes, and other inferi-  
ours haue beene founde to haue fallen avvaye  
from God. Therefore the church consisteth  
in those persons in vvhom is true knowlage  
and confession of the faith, and of the truth.

Cyp'll men (as it is in a glose of the  
Decrees) are in the church in name,  
and not in deede. And S. Augustine,

contra Cresconium grammaticum saythe,  
VWho soeuer is afrayde to bee deceyued by  
the darkenes of this questron; let hym aske  
counsell at the same church of it: vvhiche  
church the scripture dothe poynte out vvith-  
out any doubtfulnesse: All my notes whi-  
che I haue written and gathered oute  
of suche authozs as I haue redde in  
this matter, and suche lyke, are come  
into the handes of suche, as will not  
let me haue the least of all my written  
bookes: wherein I am enforced to  
complayn of them vnto god: for they  
spyle me of all my labours, which I  
haue taken in my studie these many  
yeares. My memozy was neuer good  
for

for helpe whereof I haue vsed for the  
most parte to gather out notes of my  
re adynge, and so to place theym, that  
thereby I myghte haue hadde the vse  
of them, when the tyme required: But  
who knoweth, whether this be Gods  
will, that I should be thus ordered, &  
spoiled of the poore lernyng I had (as  
me thought) in skole, to thintent that  
I nowe destitute of that, should from  
hensforth learne only to knowe with  
Paul, Christ, and hym crucified. The  
Lorde graunt me herein to be a good  
yong scholar, and to learne this lesson  
so well, that neither deathe, nor lyfe,  
wealthe, nor wo. &c. make me euer to  
forgette that. Amen. Amen.

ii. Cor. 2.

I haue no more to saye in this mat-  
ter, for you your self haue sayd al that  
is to be sayde. That same vehement  
sayeng of S. Augustine. I wolde not  
beleene the gospel. &c. was wonte to  
trouble many men, as I remembre I  
haue redde it well qualifed of Philip  
Melancton, but my memory is al to-  
gether slippery. This it is in effect. The  
churche is not a iudge, but a witnessse.  
There were in his tyme that lightly  
esteemed the testimonie of the church,  
and the outwarde ministry of prea-  
ching

H. Lary.

Mel. de ca-  
cles.

chyng, & relected the outwarde worde  
it selfe, sticke only to their inward  
reuelations. Such rashe contempt of  
the worde prouoked & droue S. Augu-  
stin into that excessive vehemency. In  
the which, after the bare sound of the  
wordes, he might seme to such as doo  
not attayne to his meanyng, that he  
preferred the churche farre before the  
gospel, and that the church hath a free  
authoritie ouer the same: but that god-  
ly man neuer thought so. It wer a sal-  
ueng woozthy to be brought toothe a-  
gainst the Anabaptistes, which think  
that open ministerie to be a thyng not  
necessary, if they any thyng esteemed  
testimonies, I wolde not sticke to as-  
firme, that the moze part of that great  
house, that is to saye, of the hole vni-  
uersall churche, may easily erre: and  
agayne, I wolde not sticke to affirme,  
that it is one thyng to be gathered to-  
gyther in the name of Chryste, and an  
other thyng to come together with a  
masse of the holy goste goyng before.  
For in the firste Chryste ruleth, in the  
later the deuyll beareth the swinge:  
and howe can then any thyng be good  
that they go about: fro this later shall  
our six Articles come forth agayne in  
to

ed the lyghte, they them selues besinge  
very darkenelle. But it is demaunded, A questio  
whether the soulder or better parte  
of the catholike church, maye be sene  
of men, or no: **S. Paule** sayethe: Answer. The  
Lorde knowethe them that are hys. What  
maner of speaking is this in commen  
dation of the Worde, if we knowe as  
well as he who are hys: Wel: thus is  
the terte. The sure foundation of God sta  
deth still, and hath this scale The Lorde kno  
wethe them that are hys. And lette euerye  
man that nameth the name of Christe, de  
parte from iniquitye. Powe howe many  
are there of the hole Catholyke chur  
che of England, whiche departe from  
iniquitie: How many of y noble men,  
how many of the bishops or cleargye  
how many of y riche me, or marcha  
ntes, how manye of the Quenes coun  
sellers: yea, howe manye of the hole  
realme: In howe small towne than  
I praeie you, is the true church within  
the realme of Englande: and wher is  
it: and in what state: I had a conceipt  
of myne owne, well grouded (as they  
say) whan I began, but nowe it is fal  
len by the waye.

General Couंसels represent y vnuer. Anton. ob.  
sal church & haue this pmise of Christ iect. 8.

ach. 18. VWhere two or thre be gathered together in  
my name, there am I in the middes of them.  
If Christ will be present with two or  
thre, than muche more where there is  
so great a multitude. &c. But in gene-  
rall counsels Masse hath been appro-  
ued and bled. Therfore. &c.

N. Ridley.

Of the vniuersall church whiche is  
myngled of good and badde, thus I  
thynke. When soeuer they which be  
chief in it, which rule and govern the  
same, and to whome the reste of the  
hole mysticall body of Christ doth o-  
bey, as the lyuely members of Christ,  
and walke after the guidyng & rule of  
his wooorde, and go besyde the flocke  
towards euerlastyng lyfe: than vn-  
doubtedly Counsels gathered together  
of suche guydes and Pastours of the  
christian flocke, doo in dede represent  
the vniuersall church, and beyng so  
gathered in the name of Christe, they  
haue a promise of the gift, & guidyng  
of his spirite into all truthe.

But that any suche counsell hath at  
any tyme allowed the masse, suche a  
one as ours was of late, in a strange  
tongue, and stuffed with so many ab-  
surditie, errours, and superstitions,  
that I utterly denye, and I affirme it  
to

to be impossible. For lyke as there is  
no agrement betwene lyght and dark  
nes, betwene Chyriste and Beliall: so  
surely superstition, and the syncerore  
ligton of Chyrist: wil worzthyp, and the  
pure worzthippynge of God, suche as  
God requirerh of his, that is, in spirite  
and truthe: can neuer agrce together.

i. Cor. vi.

Ioan. 4.

But ye wpll say, where so greate a  
cōpany is gathered togither, it is not  
credible, but there be two or thzee, ga  
thered in y name of Chyrist. I answer.  
If ther be one hundzed good, and two  
hundzed bad, sozasmuche as y decrees  
& ordynances ar pronoiced accoꝝding  
to the greater nūber of the multitude  
of voices, what cā y lesse nūbre of vo  
ces auayle: It is a knowne thyng, & a  
cōmon prouerbe: Oftē tymes the grea  
ter parte, ouer cometh the better.

A prouerbe

As touchyng generall Counsels, at  
this pꝛesent I haue no moze to say, thā  
you haue sayd. Onely I referre you to  
your owne experiece, to thinke of our  
cōutrey parlimēts & cōuocatiōs: how  
& what ye haue there sene & herd. The  
moze part in my time did byyng soꝝth  
y fyre articles, soz thā y kyng wolde so  
haue it, beyng seduced by certayn. Af  
terward the moze part did repeale the

H. Laty.

The inco  
stancye of  
the english

parliamen-  
tes and cō-  
uocations.

Deathe the  
best phisiti-  
on to the  
faithfull.

Antonian.  
object. 9.

N. Ridley.  
ansver.  
Ephes. 5.

same, oure good Iosias willig to haue  
it so. The same articles now again (a-  
las) another greater, but two le parte,  
hath restozed. What an vncertaintie  
is this? But after this sort most cōmō  
ly are mā's pzocedings. God be mercy  
ful vnto vs. Who shall deliuer vs fro  
such tormētes of minde? Therefore is  
death y best phisition, but vnto y faith  
ful, whō the together (& at once) deliue  
reth frō all griefes. you must thik this  
writtē vpon this occasion, bicause you  
would nedes haue your papir blotted.

Of the matter shoulde go thus, that  
in generall cōsailles men shoulde not  
stande to the moze number of the hole  
multitude, I meane of them whyche  
ought to geue voices, then shoulde no  
certaine rule be left vnto y church, by  
the whiche controuersies in weightye  
matters might be determind, but it  
is not to be beleued, y Chyrste woulde  
leane his church destitute of so neces-  
sarie a helpe and sauegarde.

Chyrste who is the mosse longynge  
spoule of his espoused y church, who  
also gaue him selfe for it, y he mighte  
sanctifye it vnto hymselfe, vnd geue  
vnto it abondantly al thynges whych  
are necessary to saluacion. But yet so  
that the church shoulde declare it selfe



obedient vnto him in all thinges, and  
kepe it self within the boundes of hys  
commaundementes, and further not  
to seke any thinge whiche he teacheth  
not: as necessary vnto saluaciō. Now  
further for determination of al cōtro-  
uersies in Chyistes religiō Chyist him-  
selfe hath left vnto the churche not on-  
ly Moyses, and the prophetes, whome  
he willethe his church in al doubtes to  
go vnto, & aske counsel at, but also y<sup>e</sup> gos-  
pels, & the rest of the body of the newe  
testamente: in the whiche whatsoe-  
uer is harde in Moyses & the prophetes,  
whatsoeuer is necessary to be knowen  
vnto saluation is reueled & opened.

Luc. xvi.

Esa. 1.

So that now we haue no nede to  
saye, who shall clyme into heauen, or  
who shall go downe into the depth, to  
tell vs what is nedefull to be done.

Rom. x.

Chyisse hath done both, & hath comen-  
ded vnto vs the woꝛde of faith, which  
also is aboundantly declared vnto vs  
in his woꝛde wzitten, so y<sup>e</sup> hereafter if  
we walke earnestlye in this waie to y<sup>e</sup>  
serching out of y<sup>e</sup> trneth, it is not to be  
doubted but thzough y<sup>e</sup> certaine bene-  
fite of Chyistes spirit, which he hath p-  
mised vnto his, we may finde it, & ob-  
taine euerlastig life. Shuld men aske

Luc 13.

Esai. 8.

Ioan. 5.

Hieron. in  
23. Matth.

Rom. xv.

cōseil of the dead for the liuyng, saith  
Csaie: Let them go rather to the law,  
and to the testimonie. &c. Christ ledeth  
them y be desyous to know the truth  
vnto the scriptures, saying: Serch the  
scriptures. I remembre a lyke thyng  
well spoken of Hierome: Ignozance  
of the scriptures is the mother & cause  
of all errours. And in an other place  
as I remembre in the same authour:  
The knowlege of the scriptures is the fode of  
euerlastyng life. But nowe me thinketh  
I enter into a very bzode sea, in that I  
begyn to shew, either out of the scrip-  
tures themselues, or out of the anciet  
writers howe muche the holye scrip-  
ture is of force to teache the truthe of  
our religion. But this is it, that I am  
now about, that Christ wold haue the  
church his spouse in al doubtēs to as he  
cōselle at the word of his fater writ-  
ten, & faithfullly lefte and commended  
vnto it in both testaments the old and  
the newe. Neither do we rede y Christ  
in any place hath layde so great a bur-  
then vpon the membres of his spouse,  
that he hab cōmaunded them to go to  
the vniuersall church. VVhat so euer thin-  
ges are vwritten (saith Paule) are vwritten  
for our learnyng. And it is trewe, that  
Christe

Christe gaue vn to his churche, some  
Apostles, some Prophetes, som Euā-  
gelistes, some shepheardes, and tea-  
chers, to the edifieng of the saintes, Eph. 4.  
tyll we all come to the vnitie of faith,  
&c. But that all men shoulde mete to-  
gether, out of all partes of the world,  
to define of the articles of our faith,  
I neyther fynde it commaunded of  
Christe, nor wyrtten in the woorde  
of God.

There is a diuersitie betwixte thyn-  
ges pertainyng to God oꝛ faith: and H. Lary.  
politique oꝛ ciuile matters. For in the  
fyrste we muste stande onely to the  
Scriptures, which are able to make vs 2. Tim. 3.  
all perfect, and instructed vnto salua-  
tion, if they bee well vnderstanded.  
And they offer themselves to bee well  
vnderstanded onely to theym. whiche  
haue good wylles, and geue them sel-  
ues to study and prayer. Neyther are  
there any men lesse apt to vnderstand  
them, then the prudent and wise men  
of the worlde.

But in the other that is in Ciuile  
oꝛ politique matters, oftentymes the  
magistrates doe tolerate a lesse euill,  
for auoydynge of a greater: as they  
whiche haue this sayeng ofte in theyr

**mouthes.** Better an inconuenience, then  
a mischieffe: and it is the propertie of a wise  
manne (saith one) to dissemble, many thin  
ges. And he that canne not dissemble can not  
rule. In whych sayenges they betozaie  
themselues, that they doe not earnest  
lye weyghe, what is iuste, what is  
not. Wherefore, forasmuch as mā's  
lawes, if it be be but in thys respecte  
onelye, that they be deuised by menne  
are not able to bypge anye thyng to  
perfection, but are enforced of neces  
sitye, to suffre manye thinges oute of  
square: & are compelled some tyme to  
wynke at h̄ woꝛke thinges, seing they  
knowe not howe to maintaine the co  
mon peace & quiete otherwise, they do  
ordaine that the more parte shall take  
place. You knowe what these kides of  
speeches meane: I speke after h̄ maner  
of mē, ye walke after h̄ maner of men  
al mē are liers. And ȳ of. S. Augustin  
if ye liue after mā's reaso, ye dooe not  
liue after the will of God.

If ye say h̄ counsels haue sometimes  
erred oꝝ maie erre, howe than should  
we beleue the catholike church? For  
the councels are grthel ed by h̄ autoꝛite  
of the catholike church.

Gal. 3.  
1. Cor. 3.  
Rom. 3.  
Psal. 116.  
Li. 1. retr.  
cap. 10.

Antonia.  
object. 10.

N. Ridley.  
Answer

From may be, to be in dede, is no  
good argumēt. But fr̄a being, to may

he, no man doubteth, but it is a moste  
 sure argument. But nowe that coun-  
 cels haue sometyms erred, it is mani-  
 fest. Howe manie councels were there  
 in y<sup>e</sup> east part of y<sup>e</sup> worlde, which cōde-  
 ned y<sup>e</sup> Nicene councel: & al those whiche  
 wold not forsake the same, they called  
 by a sclāderouse name (as they thou-  
 gh) Homousians. Was not Athanasius  
 Chrysostome, Cyrille, Eustachius, mē verie  
 wel learned and of godly life banished  
 and cōdemned as famous heretiques  
 & y<sup>e</sup> by wicked councelles: Howe many  
 thinges are there in the Canons & cō-  
 stitutions of the counsellles, whyche  
 the papistes themselues do muche mi-  
 slike. But here peraduenture one man  
 will saie vnto me. We wil graūte po  
 this in prouincial counsellles, oꝝ coun-  
 celles of some one naciō, y<sup>e</sup> they maye  
 sometimes erre: foz asmuche as they  
 do not represent y<sup>e</sup> vniuersall churchē  
 but it is not to beleued, y<sup>e</sup> y<sup>e</sup> generall &  
 full counsellles haue erred at any time  
 Here if I had my bookes of the couñ-  
 les, oꝝ rather suche notes as I haue  
 gathered out of those bookes, I could  
 bring some thing, which should serue  
 foz this purpose. But now seig I haue  
 them not, I wil recite one place onely  
 out

Socr. hist.  
 li. 2.

Socr. eccl.  
 H. l. i. c. 24.  
 Theod. l.  
 5 ca. 34. 31.  
 Obiection

Answer.

Lib. 2. de  
bap. cont.  
don. cap. 3.

out of s. Aug. which (in my iudgement)  
may suffice in this matter in freedde of  
mannp. VVho knowveth not (saythe he)  
that the holyc scripture is so sette before vs,  
that it is not lausfull to doubte of it, and that  
the letters of Bys hops maye be reprovved by  
other vvyser mens vvordes, and by counceles:  
and that the counsels themselves, vvchich are  
gathered by prouinces and countreis, do giue  
place to the authoritie of the generall and  
full councelles: and that the former generall  
councelles are amended by the later, vvhen  
as by some experience of thynges, either that  
vvhiche vvvas shut vp, is opened: or that vvhi-  
che vvvas hydde, is knowven. Thus muche  
of Augustine. But I wil pleade with  
our Antoniane, bpon matter confes-  
sed. Here with vs when as papistrpe  
reigned, I praye you, howe doeth that  
booke, vvchiche was called the Bishops  
pes booke, made in the tyme of kynge  
Henry the eight, whereof the Bishop  
of Winchester is thought to be either  
the first father, or chief gatherer: how  
doothe it (I saye) sharply reproue the  
Florentine counsell, in vvchiche was  
decreed the supremacy of the Bys hop  
of Rome, and that with the consents  
of the Emperour of Constantinopole  
and of the Grecians: So that in those  
days

The Bys-  
shops booke

dayes oure learned auncient fathers  
and byshoppes of Englande, dyd not  
sticke to affirme, that a generall coun-  
cell myght erre. But me thynketh I  
heare an other man despying al that  
I haue brought forth, and sayenge.  
These whiche you haue called coun-  
celles, are not woorthy to be called cou-  
celles, but rather assemblies and con-  
uenticles of heretikes. I pray you say  
why doo you iudge theim woorthy of  
so sclanderous a name? Bicause sai-  
eth he, they decreed thynges hereti-  
call, contrary to true godlynesse and  
sounde doctrine, and agaynst the faith  
of christe religio. The cause is weigh-  
tie, for the whiche they ought of right  
so to be called. But if it be so, that all  
councelles ought to be despised, why-  
che decree any thyng contrarye to  
sounde doctrine, and the true woorde,  
whiche is accordyng to godlynes: for  
asmuch as the Masse, such as we haue  
had here of late, is openly agaynst the  
woorde of God, forsothe it must folow  
of necessitie, that all such councils, as  
hane approued suche masses, ought of  
ryght to be fledde and despised, as con-  
uenticles, and assemblies of men that  
strait from the truthe.

i. Tim. 6

Ano

The B. of  
Romes au  
thoritie.

Englande  
abjured  
the popes  
supremacy

Con. Car-  
thag. 3.

Can. 22.

Antonian.  
object. xi.  
Epist. 43.

An other man alledgeth vnto me  
authoritie of the B. of Rome, without  
which neither can he coufesse (saith he)  
be lausfully gathered, neither beyng  
gathered, determine any thing concer-  
ninge religion. But this objection is  
only grounded vpon the ambitious &  
shameles maintenaunce of the Romishe  
tyranny & vsurped dominion ouer the  
cleargie, which tyranny we Englishe  
men (longe ago) by the consente of the  
hole realme, haue repulsed, and abiu-  
red. And howe ryghtly we haue done  
it, a lytle booke set furth, De vtraque pote-  
state, (that is, fbothe the poveres) dothe  
clerely shewe. I graunt that the Ro-  
mishe ambition hath gone aboute to  
challenge to it selfe, and to vsurpe such  
a prtyledg of olde tyme. But the cou-  
sell of Carthage in the yere of our Lord  
457. did openly withstande it, and al-  
so the counsell at Mileuirt: in the which  
S. Augustin was present, did prohibit  
any appellattons to be made to Bys-  
shoppes beyond the sea.

S. Augustine sayeth: the good men  
are not to be forsaken for the euil, but  
the euell are to be bozne withal for the  
good. We wil not say (I trowe) that in  
our congregacions all be euill.



I speake nothing of the goodnesse  
or euilnesse of your cōgregations, but  
I fight in Christs quarel against the  
masse, which dothe bitterly take away  
& ouerthrowe the ordinaūce of Christ.  
Let that be take quite away, & thā the  
particiō of the wal y made y strife shal  
be brokē downe. Powe to the place of  
S. Aug. for bearing with the euill for  
the goods sake, ther ought to be added  
other wordes whiche the same wziter  
hath expessedly in other places. That  
is: yf those euil men do cast abzode no  
sedes of false doctrine, noz leade other  
to destr uction by their example.

Aug. lib. 3.  
contr. liti-  
ras parm.  
Cap. 2. 3.

It is perillous to attempt any new  
thing in the churche, which lacketh ex  
ample of good men. Howe muche  
more perillous is it to commit any act  
vnto the whiche, the example of the  
prophetes, of Christ, and of the Apo  
stles are contrary. But vnto this your  
facte, in absteyning from the churche  
by reason of the masse, the example of  
the Prophetes, of Christ, & of the Apo  
stles are cleane contrarie. Therfore.  
ec. The first part of the argument is  
euidēt, and the seconde part I proue  
thus. In the tymes of the Prophetes,  
of Christ, and his Apostles, al thinges  
were

Anton. ob  
iect. xii.

Luc. xxi.

Acto 3.

Acto. xiii.

were mosse corrupt. The people were miserably gynn to superstition, the priestes despised the lawe of God: and yet not withstanding we neither read that the prophetes made any scismes or diuisions, and Chzist hymself haunted the temple, and taught in the temple of the Jewes. Peter and John went vp into the temple at the nyntythe houre of prayer. Paule after the reading of the law, beyng desyred to saie somthing to the people, dyd not refuse to doo it. Yea, further no man canne shewe, that eyther the Prophetes, or Chzist, and his apostles dyd refuse to praye together with others, to sacrifice, or to be partakers of the Sacramentes of Moyles lawe.

N. Ridley.

Answer.

I graunte the former parte of your argument: and to the seconde parte I saie, that although it contayne many true thinges, as of the corrupt state in the tymes of the Prophetes, of Chzist and the Apostles, and of the temple, beyng haunted of Chzist and his apostles, yet notwithstanding the second part of your argument is not sufficiently proued: For ye ought to haue proued, that either by prophetes, either Chzist or his apostles dyd in the temple

ple, communicate with the people, in  
any kynde of worshippynge whiche is  
forbiddē by the lawe of God, or re-  
pugnant to the word of god. But that  
can no wher be shewed. And as for the  
churche, I am not angry with it, and  
I neuer refused to go to it, and to pray  
with the people, to heare the worde of  
god, and to dooe all other thynges  
what soeuer may agree with the word  
of god. S. Augustine speakynge of the  
ceremonies of the Jewes (I suppose in  
the Epistle Ad Ianuarium) (although he Epi 119.  
graunt, they greuously oppressed the  
people, bothe for the nombre, and bon-  
dage of the same, yet he calleth theym  
burdeynes of the lawe, whiche were  
deliuered vnto them in the woorde of  
god, not presumptions of men, which  
notwithstanding if they were not con-  
trary to goddes worde, myght after a  
sorte be borne with all. But now seeing  
they are contrarie to those thynges,  
whiche are in the woord of God writ-  
ten, whether they ought to bee borne  
of any Christian or no, let hym iudge,  
whiche is spirituall, whyche seareth  
God moze then man, and loneth euer  
lastyng lyfe, moze than this shorte and  
e                      tran-

Tob. 1.

3. Reg. 13.

4. Reg. 23.

transitoꝛy hys. To that whiche was  
sajed, that my facte lackethe example  
of the godlye fathers that haue gone  
befoze, the contrary is moſte euident  
in the hystoꝛy of Tobye. Of whome it  
is sayed, that when al other went to þ  
golden calues which Hieroboam the  
king of Israell hadde made, he hym  
selfe alone fledde al their companies,  
and gotte hym to Ierusalem, vnto the  
temple of the Lorde, and there woꝝ  
shipped the Lorde God of Israel. Did  
not the man of God threate greuous  
plages, bothe vnto the priestes of Be  
thel, and to the aulter which Hierobo  
am had there made after his owne ſa  
tiste: Whiche plagis king Josias the  
true minister of god did execute at the  
tyme appoynted. And where doo we  
read, that the pꝛophetes oꝝ thapostles  
did agree with their people in their y  
dolatrie: When as the people went a  
whoꝛinge with their hill aulters, foꝝ  
what cause (I praye you) did the pꝛo  
phetes rebuke the people so muche, as  
foꝝ theyꝝ false woꝛshipping of god af  
ter their owne mindes, and not after  
Gods woꝛde: foꝝ what was so much  
as that was: wherfoꝝe, the false pꝛo  
phetes

phetes ceased not to maligne the true  
prophetes of God: Therfoze they bes  
them, they banished them. &c. Howe  
elles (I praye you) can you vnderstan  
de, that S. Paule alledgeth, when he  
saith: What cōcord hath Christ with  
Beliall: Either what part hath the be  
leuer with the infidel: or how agreeth  
the temple of God with Images: For  
ye are the temple of the liuing God as  
God himself hath saide: I wyll dwell  
among them and walke among them, Leuit. xxvi.  
and wil be their God, and they shal be  
my people. Therfoze come out from  
among them and seporate your selves  
from them (saith the Lorde) & touche Esai. 52.  
none vncleane thing, so will I receue  
you, and will be a father vnto you, &  
ye shal be my sonnes and dawghters,  
saith the Lorde Almightye.

Judith that holpe woman wolde  
not suffer her self to be defiled wyth  
meates of the wicked. Al the sayntes  
of God which truly feared God, whē  
they haue bene prouoked to doo anye  
thing which they knewe to be contra  
ry to goddes lawe, haue chosen to dye  
rather than to forsake the lawes of  
their God. Therfoze the Machabees  
e.ii. put . Mach. 7.

Com. 2.  
Ep. gauden  
ij cap. 23.

put them besides in daunger of death,  
for the defense of the lawe, yea and at  
length dyed manfullye in the defense  
of the same. *¶* Wee doo prayse, (sayethe  
S. Augustine) the Machabees, and that  
with greate admiration, because they dyd  
frontely stand even vnto death, for the ladies  
of theyr countrey: howe much more oughte  
we to suffer all thynges for oure Baptisme,  
for the sacramente of the body and blood of  
Christ. &c. But the supper of our Lord  
suche a one (I meane) as Christ com-  
maunderth vs to celebrate, the masse  
bitterlye aboliseth and corrupteth  
most shamefully.

H. L.

Who am I, that I should adde any  
thing to this, which you haue so well  
spoken. Paxe, I rather thanke you  
that you haue vouchsafed to minis-  
tre so plectifull armour to me: being other-  
wise altogether vnarmed: sauing that  
he cannot be left destitute of help, whi-  
che rightly trusteth in the help of god.

Psal. 9.

I only learne to die in readyng of  
the new testament, and am euer now  
and than prayeng vnto my God, that  
he will be an helper vnto me, in tyme  
of nede.

Anton. ob-  
iect. xiii.

Seeing you are so obstinately set a-  
gainst

gaynst the masse, that you affirme, by  
cause it is done in a tongue not under-  
standed of the people, & for other cau-  
ses (I can not tell what) therfore it is  
not the trewe sacrament, ordeyned of  
Christe, I begyn to suspecte you, that  
you thinke not catholically of baptisme  
also: Is our baptisme, whiche we do  
vse in a tongue vnknewen to the peo-  
ple, the true baptisme of Christe or no?  
If it be, then doothe not the straunge  
tongue hurt the masse. If it be not the  
baptisme of Christe, tell me how were  
you baptised? Or whether ye wyl (as  
the Anabaptistes doe) that all whiche  
were baptised in latyn, should be hap-  
tised agayne in the englishe tongue.

Although I wolde by the baptisme  
to be geuen in the bulgar tong. for the  
peoples sake, whiche are present, that  
they may the better vnderstande their  
owne profession, & also be more hable  
to teache theyr chyldren the same, yet  
not withstanding thereto norly the ne-  
cessitie of the bulgar tongue in Bap-  
tisme, as in the Lordes supper. Bap-  
tisme to gyuen to children, who by re-  
son of their age are not able to vnder-  
stand what is spoken vnto them, what  
tongue soeuer it be. The Lordes supper

N. Ridley  
Answer.

is ought to be giuen to them, that are  
wert. Moreover, in Baptisme which  
is accustomed to be geuen to children  
in the Latin tongue, all the substantial  
poyntes (as a man would say) which  
Christe commaunded to be done, are  
observed. And therefore I iudge, that  
Baptisme to be a perfecte and true  
baptisme, and that it is not onely not  
needfull but also not lawfull for any  
man to be Christened, to be Christened  
again. But yet notwithstanding,  
they ought to be taught the Catechisme  
of the Christen saythe, whan they  
shall come to yeares of discretion:

Which Catechisme, who so euer des-  
piseth, or will not desirously embrace,  
and willngly lerne, in my iudgement  
he plaieyth not the part of a Christiane  
man. But in the popishe masse are wa-  
iting certayn substantialles: that is to  
say, thinges commaunded by word  
of God to be observed in ministrati-  
on of the Wordes sapper: of the which  
ther is sufficient declaration made be-  
fore.

Where you saye, I woulde wythe:  
surely I woulde wythe, that you had  
spoken more vehemently, and so haue  
sayed it is of necessitye, that all thyng  
ge

H.L.



ges in the congregatyon shoulde be  
done in the vulgare tongue, for the dis-  
spenge and comfote of them that are  
presents. Not withstandinge that the  
childe it selfe is sufficiently baptised in  
the Latin tongue.

Forasmuche as I perceiue you are  
so stiffely (I will not saye, obstinately)  
bent, & so wedded to your owne opini-  
on, y<sup>e</sup> no gentle exhortaciōs, no hollesome  
counsailes, no other kynde of meanes  
can call you home to a better mynde:  
ther remaineth that whiche in like ca-  
ses was wont to be the only remedy a  
gaillt stiffnecked, & stubburne psons:  
y<sup>e</sup> is you must be hāpzed by the lawes,  
and compelled either to obey whether  
ye will or no, or elles to suffer y<sup>e</sup> whiche  
a rebell to the lawes ought to suffer.

Doe you not knowe that who soeuer  
refuseth to obeye the lawes of the real-  
me, he bewrayeth him selfe to be an e-  
nemye to his countreye? Doe you  
not know that this is the reddest way  
to stirre by sedicion and ciuyl warre?  
It is better that you shoulde beare  
your owne synne, then that throughe  
the example of your breache of the com-  
men lawes, the commen quiet shulde  
be disturbed. Howe can you saye, you

A. ton. ob-  
iect. xiiii.

Wyll be the quenes true subiect, when  
as you shoo openly professe, that you  
wyll not kepe her lawes?

N. Ridley.  
Answer.

O heauenly father, the father of all  
wyledome, vnderstandyng, and true  
strengthe, I beseeche thee for thy only  
sonne our sauour Chrystes sake, loke  
mercifully vpo me wretched creature  
and sende thyne holpe spirite into my  
breaſte, that not onely I maye vnder-  
stand accordyng to thy wisdom, how  
this pestilent and deadly dart is to be  
borne of, and with what answer it is  
to bee beaten backe, but also when I  
must iorne to fight in the fielde for the  
glozy of thy name, that then I beyng  
strengthened with the defence of thy  
ryght hande, may manfully stande in  
the confession of thy sayth and of thy  
truthe, and contynewe in the same,  
vnto the ende of my lyfe, thoroughe  
the same oure Lorde Iesus Chryste.  
Amen. Powe to the obiection.

I graunt it to be reasonable, that he  
whiche by wordes and gentylnes can  
not bee made yelde to that is ryght  
and good, shold be bydded by the strait  
correction of the lawes, that is to say,  
he that wyll not be subiecte to goddes  
word, must be punished by y lawes. At

is true that is commonly said. He that will  
not obeye the gospel, muste be tamed  
and taught by the rygour of the lawe.  
But these thynges ought to take place  
agaynst hym, whyche refuseth to doo  
that is ryght & iust, accorbyng to true  
godlynes: not agaynst hym, whyche  
can not quietly beare superstitions, &  
the ouerthrowe of Christes instituti-  
ons: but doth hate and detest from his  
heart, suche kynde of procedynges, and  
that for the gloze of the name of God.  
To that whiche ye say, a transgressour  
of the common lawes betwaiseth hym  
selfe to be an enemy of his countrey:  
surely a man ought to loke vnto the na-  
ture of the lawes, what maner of la-  
wes they be which are broken. For a  
faithful christian ought not to think a-  
like of all maner lawes. But by saying  
ought onely to be truly to be vndersta-  
nded of suche lawes as be not contrary  
to gods worde. Otherwise whoso euer  
loue their countrey in truthe, that is to  
say, in god) they wyl alwayes iudge  
(if at any tyme the lawes of God and  
man be the one contrary to the other) A. 4.  
that a man ought rather to obey God  
then man. And they that thynke other  
wyse, and pretende a loue to theyr

countrie, forasmuche as they make  
their countrie to fight as it were a-  
gainst God, in whome consisteth the  
onely state of the countrey: surely I  
doo thinke, that such are to be iudged  
most deadly ennemies and traitours  
to their countrie. For they that fight  
against God, which is the safetie of  
their countrie, what doe they els, but  
go about to bring vpon their countrey  
a present ruine and destruction. But  
they that do so, are worthily to be iud-  
ged enemies to their countrie, and be  
traitours of the Realme. Therfore &c.

But this is the readiest way (ye say)  
to stir by sedicion, to trouble & quiete  
of the comen welth, therfore are these  
things to be repressed in time by force  
of lawes. Beholde Sathan dothe not  
ceasse to practise his olde giles, and ac-  
customed subtilties. He hath euer this  
darte in a readines to hurle against  
his aduersaries, to accuse them of sedi-  
tion, that he maye bring them (if he  
can in daunger of the higher powers.  
For so hath he by his ministers al-  
waies charged the prophetes of God.  
Achab saied vnto Elias: Art thou he  
that troubleth Israel: The false Pro-  
phetes also complaine: to their Prin-  
ces

Sathā and  
his mini-

sters do al-  
ways char-  
ge the god-  
ly with se-  
dition.

2 Reg. 18.

Hic. xxvi.

ces of Hieremie, & his woordes were  
seditionse and not to be suffred. Dyd  
not the Scribes and Pharises falsely  
accuse Christ, as a seditionse person, &  
one & spake against Cesar? Dyd they  
not at the laste, crie, yf you let this mā  
go you are not Cesars frende? The A-  
rator Terrullus howe dothe he accuse  
Paule before felix the highe deputye?  
We haue founde this man (saith he)  
a pestilent fellow, and a stirrer of seditiō  
vnto all the Jewes in the hole worlde  
&c. But I praye you were these men  
as they were called seditionse persons  
Christ, Paule, & the Prophetes? God  
forbid. But they were of false men, fal-  
sely accused. And wherfore I praye  
you: but bicause they reproued (before  
the people) their gyles, superstition, &  
deceites. And whan the other coulde  
not bere it, and woulde gladly haue  
hade them taken out of the waye, they  
accused them as seditionse persones,  
and troublers of the commen wealth,  
that being by this meanes made hate  
full to the people and Prynces, they  
might the more easely be snatched vp  
to be tormēted, and put to death. But  
how farre they were from al sedition,  
thejr hole doctryne, lyfe, and con-  
uersa-

Luc. 23.  
Ioan. xvi.

Act. 24.

conuersation dothe well declare. For  
that whiche was objected lasse of all,  
that he can not be a faithfull subject to  
his prince, whiche professeth openly,  
that he wyll not obserue the lawes,  
whiche the prince hath made: here I  
wold wishe, that I myght haue an in-  
different iudge, and one that feareth  
God, to whose iugement in this cause  
I promise I will stande.

I answer therefore, a man ought to  
obey his prince, but in  $\text{¶}$  Lord, & neuer  
against the Lord. For he that know-  
ingly obedyth his prince against God,  
dothe not a dutie to the prince, but is  
a deceauer of the prince, and an helper  
vnto hym to worke his owne destruc-  
tion. He is also vniust whiche geueth  
not the prince, that is the princes, and  
to God that is Goddes. Here com-  
meth to my remembraunce, that nota-  
ble sayeng of Valentinianus them-  
perour, for chosynge the byshop of Mil-  
lain. Set hym, sayth he, in the byshops  
seate, to whom if we (as man) do of-  
fende at any tyme, maye submyt oure  
selues. Policarpus the most constant  
martir, whan he stode before the chief  
ruler, and was comanded to blasphem  
Christe, and to sweare by the fortune  
of

Theodor.  
eccel. hist.  
li. 4. cap 5.  
Iuse. eccel.  
histo. li. 4.  
cap 4.  
Niceph. li.  
3. cap. 35.

of Cesar. &c. He answered in a mylde  
spirite: we are taughte (saith he) to geue  
honour vnto princes and those powres whi  
che be of God, but suche honoure as is not  
contrary to Gods religion.

Hetherunto ye se good father: how  
I haue in woordes onely made (as it  
were) a flourish befoze the fight, which  
I shortly loke after, and howe I haue  
begonne to prepare certain kindes of  
weapons, to fyght against the aduer  
saries of Christ, and to muse with my  
selfe, howe the dartes of the olde ene  
mye may be bozne of: and after what  
sorte I maye smyte him agayne with  
the swoorde of the spirite. I learne also  
hereby to be in bre with armour and  
to assaye howe I can go armed.

Ephc. 6.

In Tyndall where I was bozne,  
not farre from the scottish borders, I  
haue knowen my contrey men watch  
night and daye in their harnesse, such  
as they had, that is, in their Jackes: &  
their speares in their handes (you cal  
them nozthē gads) specially whā they  
had any priuie warnynge of the com  
ming of the scottes. And so doyng, al  
though of euery such bickerings some  
of them spent their lyfes, yet by suche  
meanes like pretie men they defended  
their

1. Pet. 5.

Math. 24.

Iaco. 4.

their countre. And those that so dyed,  
I thinke, that befoze God they died in  
a good quarel, and theire offspryng and  
progenie, all the countre loued them  
the better for their fathers sakes. And  
in the quarel of Christ our saueour, in  
the defence of his owne diuine ordi-  
nances, by the which he geureth vnto  
vs lyfe and immortalicie: yea, in the  
quarrell of saythe, and Christian reli-  
gion, wherein resteth our euerlasting  
saluacion, shal we not watch: shal we  
not goo allwayes armed: euer looking  
whā our aduersarie (which lyke a roa-  
ring Lyon seeketh whom he maye de-  
uour) shal come vpon vs by reason of  
our slouthfulnesse: Yea, and wo be vn-  
to vs, yf he cā oppresse vs at vnwares  
which vndoubtedlye he will do, yf he  
fynde vs sleeping. Let vs awake ther-  
foze, for yf the good man of the house  
knewe what houre the thiefe woulde  
come, he wold surely watch, and not  
suffer his house to be broke vp. Let vs  
awake therfoze I saye, and let vs not  
suffer our house to be broken vp. Re-  
sist the Deuil (sayeth S. James) and  
he will flye from you. Let vs therfore  
resist him manfullye, and taking the  
crosse vpo our shoulders, let vs folow  
our



our captaine Christ, who by his owne  
blonde, hath dedicated and halowed  
the waye, which leadeth vnto the fa-  
ther, that is, to the light which no mā<sup>i. Tim. vi.</sup>  
can attayne, the fountayne of euerla-  
sting ioyes. Let vs folowe I say, whe-  
ther he calleth and allureth vs, that af-  
ter these afflictions, which lasse but for  
a momēt, wherby he trieth our faith,  
as golde by the fire, we maye euerla-  
stingelye raigne, and triumphe with  
him in the glorie of the father, & that  
through the same our Lorde, and Sa-  
uour Iesus Christ, to whome with y  
father and the holy ghosse be all ho-  
nour and glorie nowe and for euer.

Amen. Amen.

Good father, forasmuch as I haue  
determined with my selfe, to powre  
forth these my cogitations into your  
bosome. Here me thinketh, I se you so  
denly lyfting vp your head towardes  
heauen, after your maner, & then lo-  
kyng vpon me with your propheticall  
countinaunce, & speaking vnto me, w  
these or lyke wordes. Truste not my  
sonne (I be seche you bouchsafe me y  
honour of this name, for in so doing  
I shal thinke my self both honoured &  
loued of you (Trust not I say my sone  
to

1 Cor. iii.

Math. 10.

Mat. xi.

Ephes. 6.

Psal. 44.

Psal. 147.

to these woꝝde weapons: foꝝ the king-  
dom of god is not in woꝝdes, but in  
poweꝝ. And remember alwaies the  
woꝝds of the Loꝝd: Do not imagin a  
foꝝehande, what & how you wil speke,  
foꝝ it shalbe giue you euẽ in that same  
houre what ye shal speake: foꝝ it is not  
ye that speke, but the spirite of your fa-  
ther whiche speaketh in you. I praye  
you therfoꝝe father, pray foꝝ me, that  
I maye caste my hole care vpon hym,  
and trust vpon hym in all perils. Foꝝ  
I knowe and am surely perswaded,  
that what so euer I can imagine oꝝ  
thynk afoꝝe hand, it is nothing, except  
he assiste me with his spirite, whan  
the tyme is. I beseeche you therfoꝝe fa-  
ther, pray foꝝ me, that such a complete  
harnesse of the spirite, such boldnesse  
of mynde may be geuen vnto me, that  
I may out of a true faith, saye with  
Dauid: I wil not trust in my bowe, &  
it is not my swoꝝde that shall saue me.  
Foꝝ he hath no plesure in the strenght  
of an hoꝝse. &c. But the Loꝝds delite is  
in them that feare hym, and put theyꝝ  
trust in his mercy. I beseeche you pray,  
praye: that I maye enter this fighte,  
onely in the name of God: and that  
whan all is paste, I beyng not ouer-  
come

come through his gracions ayde may  
remain, and stande faste in hym, vntill  
that daye of the Lord, in the which to  
them that obtayne the victorie shal be  
geuen the lyvely Maone to eate, and a  
triumphant crowne for euermore.

Now father, I praye you helpe me  
to buckle on this geare a lyttle better.  
For you know the depenes of Sathan,  
beinge an olde souldiar, and you haue  
bolstered with hym er now: blessed be  
god that hath euer apped you so wel:  
I suppose he maye well holde you at  
the baye, but trulie he wil not be so wil-  
lyng (I thynke) to ioyne with you, as  
with vs porglynges.

Sir I beseech you, let your seruant  
rede this my bablyng vnto you, and  
nowe and then, as it shall seme vnto  
you best, let your penne runne on my  
booke, spare not to blotte my paper.  
I geue you good leaue.

As touching this Antoniane, whome  
I haue here made myns aduersarye,  
I am peraduenture anye ymaginacion  
myghte carue you anye, and make  
you thynke otherwyle then I mente:  
Knowe you that I haue alluded to one  
Antonie a most cruell Bishoppe of  
the Asians, and a verye violence perse-  
cutor

enter of them that were Catholiques,  
and of a right iudgement. To whome  
Hunericus, a Tyrant of the Vandales  
knowing Antonies scarcenes comi-  
ted hys hole autoritie, that he shoulde  
either turne the Christians which bele-  
ued well, vnto hys false Religion: or  
els to punish and torment them at hys  
pleasure. Which thing Antonius toke  
in hande to doe, and executed the same  
against a greate nombre, but specially  
against two moost goodly Byschoppes,  
and mooste constaunt in the doctryne,  
whiche was according to godlynesse.  
The name of thone was Eugenius an a-  
ged man, the other was named Haber-  
denus. This Later as it appeared by  
Victores Hystoꝛy of the persecutions  
of the Vandales, bothe the Tyranne,  
and the false counterfayte Byschop de-  
sired muche to haue turned vnto  
their most pestilent heresye. This Ha-  
berdenus, was bishop of the citie Tumul-  
lune wher Antonie had bene bishop be-  
foze. And when Antonie hadde vexed  
hym (as the scꝛipt saith) with diuerse  
and sundrie persecutions, and hadde  
foude the souper of Christe alwayes  
constaunt in his Confession: it is sayd,  
that at length in a greates rage he swaꝛd  
and

and sayd to his frendes on this wyse:  
ye I make him not of our religion, the  
am I not Antonie: It is incredible  
what harmes and troubles he put  
hym to, what cruelte he practised a-  
gainst him, and it were to longe nowe  
to describe the same vnto you. But the  
man of God stode allwayes vnmo-  
ueable, and in the confession of Chri-  
stes sayth remayned euer vnto the ende,  
the constaunt and vnfoyled souldyare  
of Christe. This good Bishop Habet de  
um, I praye to God our heauely father  
to geue me grace, that I maye saythe-  
fully folowe, thzough our Lord Iesus  
Christe. Amen.

H.L.

Sir I haue caused my manne not  
only to reade your armour vnto me,  
but also to wyte it out: for it is not on-  
ly no bare armour, but also wel buck-  
led armour. I see not how it could be  
better. I thanke you euen frome the  
bottom of my hearte for it, and my  
prayer you shall not lacke, trustynge  
that you do h like for me. For in dede  
there is the helpe. &c. Many thynges  
make confusion in memozye. And if  
I were as wel learmed as was Saint  
Paul, I woulde not bestowe muche  
amongeste them further then to galle  
them,

them and brought to, to be and to be  
as occasion were given; and more  
came to mynde: for their lawe was  
their more anthon, wape, and  
refuge.

**Fare you well in Christ.**

**A conclusyon to the**

**Reader.**

**I**n this Conference and as he be-  
trayeth these rege great learned men  
and holy martyrs of Christe, thou  
perceauell, good Reader, the causes  
wherefore they with the losse of landes  
goodes, frendes, and all the vworldes  
welth, chosed rather most terrible mer-  
cyless deathe, then by the denyall of  
the truthe to lyue with an euill con-  
science, in an open vntruthe, for a time  
in this synfull slippery worlde. Thyne  
indifferencie vnderstandeth, that they  
endured that longe enprisonynge, that  
straite keepynge, that vngentill increasynge  
and cruell handlyng, not vppon an ob-  
stinate heatt, nor frovvare disposition,  
being

being otherwise men most gentill and  
tractable, muche lesse vpon any despe-  
rate temeritie: but considering the v-  
great vveight of the cause, for the vvhich  
they suffered, necessarilie to require a  
playne confession, after they had exa-  
mined, debated, and thoroughly tried  
out the matter to the vuttermoste: for al-  
muche as it vvas geuen vnto them of  
God, not only that thei shuld beleue in  
Christ, but also suffer for him: and seeing  
they versegregated and specially cho-  
sen to defend the gospell, thei contem-  
nyng the tender tremblyng of the co-  
wardly fleshe, and setting all fleshely  
policies apart, buckled on them the ar-  
mour of God, that they might stande  
manfully against the assautes of the de-  
uil, and vwith the target of a firme faith  
extinguishe the firy dartes of the vvic-  
ked: & so haue ioyously finished their  
course, testifieng vwith their blood god-  
des eternall trueth vnto the vworld: Fe-  
ssifieng I saie, the myghty powver, the  
sufficiencie and sinceritie of Goddes  
vwritten vvorde, and the comfort exhi-  
bited by the same to all faithfull in the  
true vie and participation of Christes  
holy



holy sacramentes ministred according  
to his ovrn institutio: Testifieng vvhath  
the true catholike church of Christ is  
in dede, and by vvhath markes it is cer-  
tainly knowvẽ. Testifieng asvvell vvhath  
troubles and peryls of the yvorlde, the  
same church is subiecte vnto: as also  
vvhath vveight of eternall glory the mo-  
mentanie trislyng afflictions bringe to  
suche as continue in that true afflicted  
catholike church, beholdyng not ioyes  
sene, but ioyes that are not sene. Testi-  
fieng, that like as Christ being the head  
of his mystical body the catholik church  
geueth life and saluation vnto al the  
membres of the same. eue so vvhosoever  
is out of that church, can not be par-  
taker of saluation and lyfe. Testifienge  
vvhath damnation hangerth ouer them,  
that prophane or corrupte the holy or-  
dinaunce of God in the Sacramentes  
and ministerie of the church: as the  
Papistes in their Masse and other su-  
perstitious couterfait godservice doo.  
Testifienge, vvhath causes moued these  
two blessed martirs vvvith many mo be-  
sides, and ought to moue al that intend  
to be partetakers of lyfe and saluation  
vvith

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with Christ in his kyngedome, to ab-  
horre and absteine fro the popish masse  
now set vp by Satan, and Antichrist in  
England againe. Testifieng how farre  
and in vvhath thigs euery subiect ought  
and maye lausfully obey the higher po-  
uvers, and vvherein disobey. Testifyng  
finallly how dangerous and damnable  
a matter it is for any christian to credit  
and do after the shauē (vvarm of masse  
priests and papistes: vvhich like most no-  
torious theues and sacrileges not only  
rob the true catholike church of Christ  
of her right name, and arrogantly and  
falsely clothe thelmselues vwithall, by  
colour and pretence vvhich they rob  
the people of their goodes to make the  
selues riche, and like rauenynge vvolues  
exercise all mercyleffe murther and ty-  
ranny agaynst the sainctes and flocke  
of Christ that vwithstand their blasphemie,  
as these two martyrs most lerned-  
ly and constantely did, but also robbe  
god the father of his honour, God the  
sonne of his humanitie, merite, and  
priesthode, and God the holy ghost of  
his eternall diuine doctrine.

Thus haue these two blessed martyrs  
testi-

celified vnto the w<sup>or</sup>ld, for goddes e-  
lect sake, the certaintie of his vnfailling  
trueth, and daunger of his blasphemous  
enemies the papistes falsched.  
Iudge nowe, gentill reader, whether  
it is better for thee to abyde pacientely  
thy moste mercyfull louyng heavenly  
fathers rodde vnder Christes crosse, in  
confessyng the trueth vvith these holyc  
martyrs, to thy eternall saluation, or to  
slyde backe into the fylthy soile of po-  
pist henes, and so in partakynge the pa-  
pistes pleasures and ease of the tottring  
w<sup>or</sup>ld for a very short tyme, to be par-  
taker also of their iust deserued plagcs  
in the tormentes of hell amonge those  
hypocrites to thy greater damnation.  
The Lorde God geue thee his lyghte  
to embrace and obeye the persecuted  
truth, and to iudge rightly nowv in this  
tryeng tyme of the crosse, that thou be  
not damned vvith the vvicked  
of the w<sup>or</sup>ld, for beyng ashamed  
to beare thy crosse after  
thy crucified Christ.  
**AMEN.**

**L. O.**

